Pl. I.

THE

PANTHEON:

REPRESENTING

THE FABULOUS HISTORIES

OF

THE HEATHEN GODS,

AND

THE MOST ILLUSTRIOUS HEROES OF ANTIQUITY;

IN A SHORT, PLAIN, AND FAMILIAR METHOD,

BY WAY OF DIALOGUE.

FOR THE USE OF SCHOOLS.

By ANDREW TOOKE, A. M.

LATE PROFESSOR OF GEOMETRY IN GRESHAM COLLEGE, AND MASTER OF THE CHARTER-HOUSE SCHOOL.

A NEW EDITION,

Revised, Corrected, Amended, and Illustrated with Twenty-seven New Cuts, and a complete Index.

LONDON:

PRINTED IN THE YEAR MDCCXCIV.

D.

BODLEIAN
27 MAY 1950
LIBRARY

TO THE

READER.

IT is confeſſed that there are already many books publiſhed on the preſent ſubject, two or three of which are in our own tongue; and thoſe, without doubt, will by ſome men be thought enough. But ſince this can be the opinion but of a few, and thoſe unexperienced people, it has been judged more proper to regard the advice of many grave perſons of known ſkill in the *Art of Teaching*; who, though they muſt acknowledge that *Goodwin* in his *Antiquities*, has done very well in the whole, yet cannot but own that he has been too ſhort in this point; that *Roſſe* alſo, though he deſerves commendation for his *Mythology*, is yet very tedious, and as much too large; and that *Galtruchius* as *De Aſſigny* has tranſlated and diſhed him out to us, is ſo confuſed and artleſs in his method, as well as unfortunate in his corrections, that it in nowiſe anſwers the purpoſe it was deſigned for; and hereupon this Work was recommended to be tranſlated, be-

ing firſt well approved by learned Gentlemen, as is above-mentioned, for its eaſy Method and agreeable Plainneſs. Beſides, it having been written by ſo learned a perſon, and that for the uſe of ſo great a prince, and ſo univerſally received in our neighbour-nations as to have ſold ſeveral impreſſions in a ſhort time, there was no room to doubt of its being well received here. As for the quotations out of the *Latin Poets*, it was conſidered a while whether they ſhould be tranſlated or not; but it was at laſt judged proper to print them in *Engliſh*, either from thoſe who had already rendered them well, or, where they could not be had, to give a new tranſlation of them; ſo that nothing of the whole Work might be out of the reach of the young ſcholar's underſtanding, for whoſe benefit chiefly, as this verſion was intended, ſo in this laſt impreſſion, care has been taken, not only to move the Citations to the ends of the Pages, which before lying in the body of the diſcourſe, and making part of it, the ſenſe was greatly interrupted, the connection diſturbed, and thereby a confuſion oft-times created

created in the underſtandings of ſome of the young ſcholars into whoſe hands it was put, by ſuch an undue and improper mixture of *Engliſh* and *Latin*, of *Proſe* and *Verſe*: but farther, to make it ſtil more plain and familiar, and thereby better ſuited to their capacity, and more proper for their uſe, ſuch ambiguous expreſſions and obſcure phraſes have been removed, and ſuch perplexed periods rectified, as had been found to cauſe either miſunderſtanding of the author's meaning, or to lead the ſcholar into barbariſm, in rendering any part of it into *Latin*, when ſuch tranſlations have been impoſed as a taſk. And, laſtly, a complete and ſignificant *Index*, inſtead of a verbal one before, has been added to this impreſſion, whereby any thing material in the whole Book may be readily found out; the uſefulneſs of which need not be mentioned here, ſince the want of it in all former editions has been hitherto ſo much (and ſo juſtly) complained of by moſt of thoſe Maſters who have made uſe hereof in their ſchools.

ANDREW TOOKE.

Charter-houſe,
June 30. 1713

CONTENTS.

THE approach of the Pantheon - Page 1

PART I.

Of the Celeſtial or Heavenly Gods - - 10
The Celeſtial Goddeſſes - - - 58

PART. II.

Of the Terreſtrial or Earthly Gods - 137
The Terreſtrial Goddeſſes - - - 166
The Goddeſſes of the Woods - - 207
The Nymphs - - - - 221
The Inferior Deities - - - 226

PART. III.

Of the Marine Gods, or Gods of the Sea - 229
The Monſters of the Sea - - - 237

PART IV.

Of the Infernal Deities - - - 243
The Fates - - - 254
The Furies - - - 256
The Judges of Hell - - - 259
The moſt famous of the condemned in Hell 260
The Monſters of Hell - - - 267
The Elyſian Fields - - - 272

PART V.

Of the Subordinate and Miſcellaneous Deities 274

PART VI.

Of the Adſcriptitious Gods, Demi Gods, and Heroes - - - 299
An APPENDIX of the Virtues and Vices which have been deified. - - - 337

OF THE

GODS

OF THE

HEATHENS.

CHAP. I.

The Approach to the Pantheon. *The Original of* IDOLATRY.

PALÆOPHILUS.

WHAT ſort of building is that before us, of ſo unuſual a figure? For I think it is round, unleſs the diſtance deceives my ſight.

Myſtagogus. You are not deceived. It is a place well deſerving to be viſited in this the Queen of Cities. Let us go and view it before we go to any other place.

P. What is its name?

M. The *Fabulous Pantheon.* That is, *the Temple of the Heathen Gods*, which the ſuperſtitious folly of all men hath feigned, either through a groſs ignorance of the true and only GOD, or through a deteſtable contempt of him.

P. What was the occaſion of the feigning ſo many Gods?

M. Many cauſes may be aſſigned for it; but theſe [a] four were the principle ones, upon which, as upon ſo many pillars, the whole frame of the fabric depends.

1. The firſt cauſe of idolatry was *the extreme folly* [b] *and vain glory of men*, who have denied to him, who is the inexhauſted fountain of all good, the honours, which they have attributed to muddy ſtreams: *digging* [c] as the holy prophet complains, *to themſelves broken and dirty ciſterns, and neglecting and forſaking the moſt pure fountain of living waters.* It ordinarily happened after this manner [d]: If any one did excel in ſtature of body; if he was endued with greatneſs of mind, or noted for clearneſs of [e] wit, he firſt gained to himſelf the admiration of the ignorant vulgar; which admiration was by degrees turned into a profound reſpect; till at length they paid him greater honours than men ought to receive, and aſcribed the man into the number of the gods; whilſt the more prudent were either carried away by the torrent of the vulgar opinion, or were unable, or at leaſt afraid, to reſiſt it.

2. *The ſordid flattery of ſubjects toward their princes* was a ſecond cauſe of idolatry. For, to gratify their vanity, to flatter their pride, and to ſoothe them in their ſelf-conceit, they erected altars, and ſet the images of their princes on them; to which they offered incenſe, as they did to their Gods [f]; and many times alſo while they were yet living.

3. A third cauſe of idolatry was *an* [g] *immoderate love of immortality in many*, who ſtudied to attain to

a Vid. Euſeb. Lactant Clem. Auguſt Plat. Cic. b Sap. xiv. 14. c Jerem. ii. 13 d Diodor. lib 17. Plutarch, in Lyſand. e Val. Max. l. 8. c. ult. Cic. de rep. apud Aug 3. de civ cap. 15. f Athen. lib. 6. Deipnoſoph. cap 6. de Demetrio Poliorcete Sueton in Julio, c. 76. & 84. g Pontan. l. 1 c. de Saturn.

to it, by leaving effigies of themſelves behind them; imagining that their names would be ſtill preſerved from the power of death and time, ſo long as they lived in braſs, or, as it were, breathed in living ſtatues of marble after their funerals.

4. [h] *A prepoſterous deſire of perpetuating the memories of excellent and uſeful men to future ages*, was the fourth cauſe of idolatry. [i] For, to make the memory of ſuch men eternal, and their names immortal, they made them Gods, or rather called them ſo.

P. But who was the firſt contriver and aſſerter of falſe Gods?

M. [k] Ninus, the firſt king of the Aſſyrians, was, as it is reported; who, to render the name of his father Belus, or Nimrod, immortal, worſhipped him with divine honours after his death.

P. When and in what manner do they ſay that happened?

M. I will tell you. When Ninus had conquered many nations far and near, and built the city called, after his name, Nineveh; he in a public aſſembly of the Babylonians, extolled his father Belus, the founder of the city and empire of Babylon, beyond all meaſure, as his manner was: and repreſented him not only worthy of perpetual honour among all poſterity, but of an immortality alſo among the Gods above: then he exhibited a ſtatue of him that was curiouſly and neatly made, to which he commanded them to pay the ſame reverence that they would have given to Belus alive; and, appointing it to be a common ſanctuary to the miſerable, he ordained, that if at any time an offender ſhould fly to this ſtatue, it ſhould not be lawful to force him away from thence to puniſhment

h Thucydid. l. 7. Plutarch. Apophth. Lacan. 4. Cic. 1. de nat. Deor. 1. Sap. 14, 15. i Vid. Annal. Salian. anno 2000. k Hier. in Ezech. & in Oſeam.

This privilege eaſily procured ſo great a veneration to the dead prince, that he was thought more than a man; and therefore was created a God, and called *Jupiter;* or, as others write, *Saturn* of Babylon; where a moſt magnificent temple was erected to him by his ſon, and dedicated, with variety of ſacrifices, in the two-thouſandth year of the world, which was the laſt year but one of the life of Noah. And from thence, as from a peſtilential head, the ſacrilegious plague of idols paſſed, by a kind of contagion, into other nations, and diſperſed itſelf every where about.

P. What! did all other nations of the world worſhip Belus?

M. All indeed did not worſhip Belus: but, after this beginning of idolatry, ſeveral nations formed to themſelves ſeveral gods; receiving into that number not only mortal and dead men, but brutes alſo; and, which is a greater wonder, even the moſt mean and pitiful inanimate things. For it is evident, from the authority of innumerable writers, that the Africans worſhipped the heavens as a God; the Perſians adored fire, water, and the winds; the Libyans, the ſun and moon; the Thebans, ſheep and weaſels; the Babylonians of Memphis, a whale; the inhabitants of Mendes, a goat; the Theſſalians, ſtorks; the Syro-Phœnicians, doves; the Egyptians, dogs, cats, crocodiles, and hawks; nay, leeks, onions, and garlic. Which moſt ſenſeleſs folly [1] Juvenal wittily expoſes.

P. But certainly the ancient inhabitants and wiſe citizens of Rome did not ſo ſottiſhly receive thoſe images of vain Gods, as thoſe barbarous nations did, to whom they were ſuperior, not

1 *O ſanctas gentes quibus hæc noſcuntur in hortis numina.*
Religious nations ſure, and bleſs'd abodes,
Where ev'ry orchard is o'er-run with Gods.
Juv. lib. v. *ver.* 59[illegible].

not in arms only and humanity, but in wit and judgment.

M. You are miſtaken, Sir, for they exceeded even thoſe barbarians in this ſort of folly.

P. Say you ſo?

M. Indeed. For they reckoned among their Gods, and adored, not only beaſts and things void of all ſenſe; but, which is far greater madneſs, they worſhipped alſo murderers, adulterers, thieves, drunkards, robbers, and ſuch like peſts of mankind.

P. How many and what kinds of Gods did the Romans worſhip?

M. It is ſcarce poſſible to recount them; when, beſides their own country Gods and family Gods, all ſtrange Gods that came to the city were made free of it. Whence it came to paſs, in time, that, when they ſaw their precincts too narrow to contain ſo many, neceſſity forced them to ſend their Gods into colonies, as they did their men. But theſe things which I curſorily tell you, you will ſee more conveniently and pleaſantly by and by, with your own eyes, when you come into this Pantheon with me; where we are now at the door. Let us enter.

CHAP. II.

The Entrance into the PANTHEON. *A Diſtribution of the Gods into ſeveral Claſſes.*

P. GOOD God! what a crowd of dead deities is here, if all theſe are deities whoſe figures I ſee painted and deſcribed upon the walls!

M. This is the ſmalleſt part of them. For the very walls of the city, although it be ſo large, much leſs the walls of this temple, cannot contain even their titles.

P. Were all these Gods of the same order and dignity?

M. By no means. But as the Roman People were distributed into three ranks; namely, of [m] senators or noblemen, knights or gentlemen, plebeians or citizens; as also into [n] noble, new-raised, and ignoble, (of which the new-raised were those who did not receive their nobility from their ancestors but obtained it themselves by their own virtue) so the Roman Gods were divided, as it were, into three classes.

The first class is of [o] Superior Gods; for the people paid to them a higher degree of worship because they imagined that these Gods were more eminently employed in the government of the world. These were called also [p] *Select;* because they had always had the title of *Celestial Gods*, and were famous and eminent above others of extraordinary authority and renown. Twelve of these were styled [q] *Consentes;* because, in affairs of great importance, Jupiter admitted them into his council. The images of these were fixed in the Forum at Rome: Six of them were males, and six females commonly, without other additions, called the *Twelve Gods;* and whose names Ennius comprised in a [r] distich.

These twelve Gods were believed to preside over the twelve months; to each of them was allotted

---

m Patricii, Equites, & Plebeii. n Nobiles, Novi, & Ignobiles. *Cic. pro Muræn.* o Dii majorum gentium. p Selecti. q Consentes, quasi Consentientes. Senec. l. 2. Quæst. Nat. Lucian. dial. de Deorum concil. Plaut. in Epidico.

r Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Jupiter, Vulcanus, Apollo.

Dempster, Paralip. ad c. 3.

In posteriore hoc versu alii legunt Jovis, non Jupiter; & malins, meo judicio: olim enim Jovis, in nominativo dicebatur, elisa metri gratia, ultima litera. *Rosin. Antiq.* lib. 2.

allotted a month: January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, Auguſt to Ceres, September to Vulcan, October to Mars, November to Diana, December to Veſta. [s] They likewiſe preſided over the twelve celeſtial ſigns. And if to theſe twelve Dii Conſentes you add the eight following, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna, you will have twenty, that is, all the ſelect Gods.

The ſecond claſs contains the Gods of lower rank and dignity, who were ſtyled *Dii Minorum Gentium;* becauſe they ſhine with a leſs degree of glory, and have been placed among the Gods, as [t] Tully ſays, *by their own merits.* Whence they are called alſo [u] *Adſcriptitii*, *Minuſcularii*, [x] *Putatitii*, and [y] *Indigetes;* becauſe now they wanted nothing; or becauſe, being tranſlated from this earth into heaven, they converſed with the Gods; or being fixed, as it were, to certain places committed peculiarly to their care, they dwelt in them to perform the duty entruſted to them [z]. Thus Æneas was made a God by his mother Venus, in the manner deſcribed by Ovid [a].

The Gods of the third and lower claſs, are

---

s *Manilii. Aſtron.* l. 2. t *De Natura Deorum*, l. 2. u *Var. apud Auguſt.* x *Lucian. dial de Deor. conc.* y Indigetes quod nullius rei indigerent, quod in diis agerent, vel quod in iis (*ſc.* locis) degerent. Serv. in 12 Æn. z Liv. l. 1.

a "Luſtratum genitrix divino corpus odore
"Unxit, & ambroſia cum dulci nectare mixta
"Contigit os, fecitque Deum, quem turba Quirini
"Nuncupat indigetem, temploque, ariſque recepit."

His mother then his body purify'd,
Anoints with ſacred odours, and his lips
In nectar mingled with ambroſia dips;
So deify'd; which Indiges Rome calls,
Honour'd with altars, ſhrines, and feſtivals.

Metam. l. 14

ſometimes called [b] *Minuti*, *Veſci*, and *Miſcellanei*; but more uſually [c] *Semones*, whoſe merits were not ſufficient to gain them a place among the celeſtial Gods; yet their virtues were ſuch, that the people thought them ſuperior to mortal men. They were called [d] *Patellarii*, from certain ſmall [e] diſhes, in which the ancients offered to the Gods their ſacrifices; of which [f] Ovid makes mention.

To theſe we ought to adjoin the Gods called [g] *Novenſiles*, which the Sabines brought to Rome by the command of king Tatius; and which were ſo named, as ſome ſay, becauſe they [h] were lateſt of all reckoned among the Gods; or becauſe they were [i] preſidents over the changes, by which the things of this world ſubſiſt. Circius believes them to have been the *ſtrange Gods of conquered nations*; whereof the numbers were ſo vaſt, that it was thought fit to call them all in general [k] *Nonvenſiles*, leſt they ſhould forget any of them. And, laſtly, to this claſs alſo muſt we refer thoſe Gods and Goddeſſes by whoſe help and means, as [l] Tully ſays, men are advanced to heaven, and obtain a place among the Gods; of which ſort are the principal Virtues, as we ſhall particularly ſhew in its proper place.

CHAP.

---

b Horat. l. 3. carm. c *Semones* vulgo dicebantur quaſi *Semihomines*, antiqui enim *hominem* dicebant *hemonem*. Ap Guther. l. 1. cap. 4. de jur. man. Lipſ. l. 2. ant. lect. 2. 18. d Plautus in Ciſtel. e Fulgent. Placid ad Chalcid.

f *Fert miſſos Veſtæ pura patella cibos.* Ovid. Faſt l. 6.

To Veſta's deity with humble meſs,
In cleanly diſh ſerv'd up, they now addreſs.

g Liv. l. 8. Varro de Lingua Lat. h Quod noviſſimi omnium inter Deos numerati ſint. i Novitatum præſides, quod omnia novitate conſtent aut redintegrentur. Apud Gyrald. Synt. 1. k Arnob. 3. adv. Gentes. l De Nat. Deor. l. 2.

CHAP. III.

A View of the Pantheon. *A more commodious Diviſion of the Gods.*

P. I Caſt my eyes very curiouſly every where about me, and yet I do not ſee the three claſſes of the Gods which you have juſt now deſcribed.

M. Becauſe there is made here another and more convenient diviſion of them, which we will follow alſo, if you pleaſe, in our diſcourſe.

P. How can I deny myſelf that moſt uſeful pleaſure which I ſhall reap from your converſation?

M. You ſee that the three claſſes which I mentioned to you are here divided into ſix, and painted upon the ſeveral parts of the Pantheon. 1. You ſee the celeſtial Gods and Goddeſſes upon an arch. 2. The terreſtrial, upon the wall on the right-hand. 3. The marine and river Gods, upon the wall of the left. 4. The Infernal, on the lower apartment by the pavement. 5. The Minuti, or Semones, and Miſcellanei, before you. 6. The Adſcriptitii and Indigetes, behind you. Our diſcourſe ſhall likewiſe conſiſt of ſix parts; in each of which I ſhall lay before you whatſoever I have found moſt remarkable amongſt the beſt authors upon this ſubject, if ſo be you can bear with my talkativeneſs.

P. Sir, you jeſt when you call it talkativeneſs: Can any diſcourſe be more pleaſant to me?

M. Then, ſince it pleaſes you, let us ſit down together a while: and ſince the place is free from all company, we will take a deliberate view of the whole army of Gods, and inſpect them one after another; beginning, as is fit, with the Celeſtial,

and ſo with Jove, according to the direction of the poet [m].

CHAP. IV.

SECT. I. *Of the* Celeſtial Deities. JUPITER. *His Image.*

M. THE Gods commonly called the *Celeſtial* are theſe that follow: Jupiter, Apollo, Mars, Mercury, and Bacchus. The Celeſtial Goddeſſes are Juno, Veſta, Minerva or Pallas, Venus, Luna, and Bellona. We will begin with Jupiter, the king of them all.

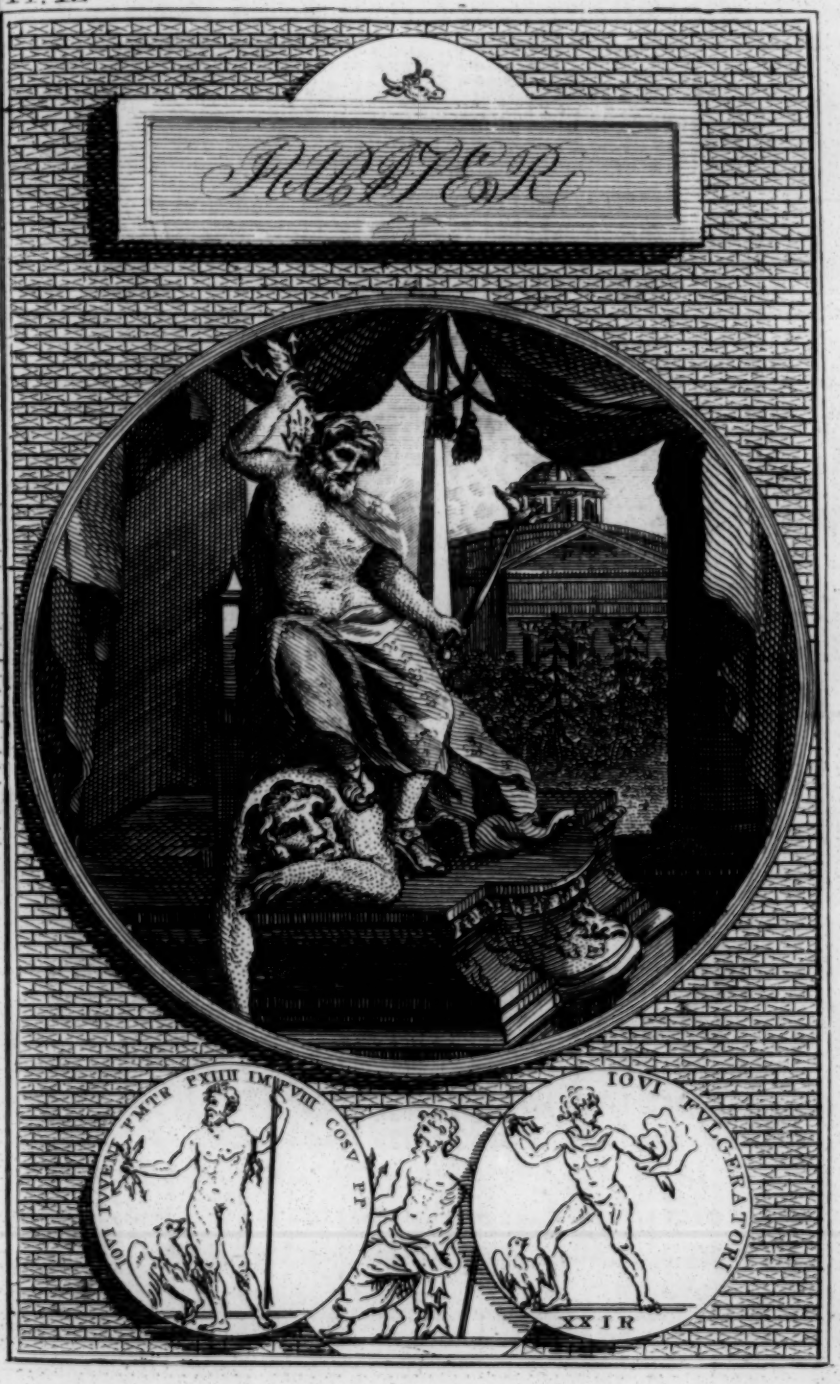
P. Where is Jupiter?

M. Look up to the arch. You may eaſily know him by his habit. He is [n] *the father of Gods and king of men*, whom you ſee ſitting on a throne of ivory and gold, under a rich canopy, with a beard, holding thunder in his right-hand, which he brandiſhes againſt the giants at his feet, whom he formerly conquered. His ſceptre, they ſay, is made of cypreſs, which is a ſymbol of the eternity of his empire, becauſe that wood is free from corruption [o]. On his ſceptre ſits an eagle, either becauſe he was brought up by it [p], or heretofore an eagle, reſting upon his head, portended his reign; or becauſe in his wars with the giants [q], an eagle brought him his thunder, and thence received the title of *Jupiter's Armour-bearer* [r]. He wears golden ſhoes, and an embroidered cloak, adorned with various flowers and figures of animals; which Dionyſius

m *Ab Jove principium muſæ: Jovis omnia plena.*

From the great father of the Gods above
My muſe begins; for all is full of Jove. *Virg. Eclog.* 3.

n Divum pater atque hominum rex. Virg. Æn. 1. Pauſan. in Eliace. Lucian de Sacrif. o Apud Laert. l. 8. p Mæro. ap. Nat. Com. q Serv. in Æn. 1. r Jovis Armiger. Vir. Æn. 5.


IVPITER
IOVI FVLGERATORI
XXIR

Dionyſius the tyrant, as is ſaid, took from him in Sicily, and giving him a woolen cloak inſtead of it, ſaid, [s] That *that would be more convenient for him in all ſeaſons, ſince it was warmer in the winter, and much lighter in the ſummer.* Yet let it not ſeem a wonder to you, if by chance you ſhould ſee him in another place in another dreſs: for he is wont to be decked in ſeveral faſhions, according to the various names he aſſumes, and according to the diverſity of the people amongſt whom he is worſhipped. Particularly you will ſmile when you ſee him among the [t] Lacedæmonians without ears; whereas the Cretans are ſo liberal to him in this particular, that they give him four. So much for the figure of Jupiter. For if it were my deſign to ſpeak of his ſtatue, I ſhould repeat here what [u] Verrius ſays, *that his face upon holidays ought to be painted with vermilion;* as the ſtatues of the reſt of the Gods alſo uſed to be ſmeared with ointments, and adorned with garlands, according to an obſervation of Plautus [x].

P. Was the power of darting thunder and lightning in the hands of Jupiter only?

M. The [y] Hetrurians teach us, that this power was committed to nine Gods; but to which of them it does not plainly appear. Some, beſides Jupiter, mention Vulcan and Minerva; where the phraſe, *Minervales manubiæ*, ſignifies thunder, (as the books of thoſe ancient Hetruſci called ſtrokes of thunder *manubias*), becauſe the noxious conſtellation of Minerva is the cauſe of tempeſts in the vernal equinox. [z] Others ſay, that thunder was alſo attributed to Juno, to Mars, and to the South-wind; and they reckon up ſeveral kinds of thunders; *Fulmina*[a], *Peremptalia*, *Peſtifera*,

s Cicero de Nat. Deor. l. 3. t Plut. de Oſir. & Iſid. u Ap. Guther. de Jur. Man. Plin. l. 33. cap. 7. x In Aſinar. y Plin. l. 2. c. 51. Serv. 1. & 2. Æn. z Serv. 8. Æn. a Plin. l. 2. c. 43. 51. 52. Amm. Marcel. l. 2.

Popularia, Perverſa, Renovativa, Oſtentatoria, Clara, Familiaria, Bruta, Conſiliaria. But the Romans commonly took notice of no more than two; the [b] *Diurnal* thunder, which they attributed to Jupiter; and the [c] *Nocturnal*, which they attributed to Summanus, or Pluto. Now let us go on to Jupiter's birth.

Sect. II. *Jupiter's deſcent and education.*

P. WHO were Jupiter's parents?

M. One anſwer will not fully ſatisfy this one queſtion, ſince there is not one Jupiter, but many, who are ſprung from different families. [d] *Thoſe who are ſkilled in the Heathen mythology reckon up three Jupiters;* of which *the firſt and ſecond were born in Arcadia. The father of the one was Æther, from whom Proſerpine and Liber are ſaid to be born. The father of the other was Cœlus; he is ſaid to have begot Minerva. The third was a Cretan, the Son of Saturn, whoſe tomb is yet extant in the iſle of Crete* [e]. But Varro reckoned up three hundred Jupiters [f]: and others reckon almoſt an innumerable company of them; for there was hardly any nation which did not worſhip a Jupiter of their own, and ſuppoſe him to be born among themſelves. But of all theſe, the moſt famous Jupiter, according to the general opinion, is he whoſe mother was Ops, and whoſe father was Saturn; to whom therefore all that the poets fabulouſly wrote about the other Jupiters, is uſually aſcribed.

P. Where and by whom was this Jupiter educated?

M. He was educated where he was born, that is, upon the mountain Ida in Crete; but by whom, the variety of opinions is wonderful [g]. For ſome affirm,

b Κεραυνοβολια νυκτερικα, κεραυνοβολια ἡμερικα.
c Ex Guther. de jur. Man. lib. 1. c. 3. d Tully de Nat. Deor. l. 3. e Apud Auguſt. de Civit. f Euſeb. Cæſ. l. 2. præp. Evang. g Vid. Nat. Com. in Jove.

affirm, that he was educated by the Curetes and Corybantes, ſome ſay by the nymphs; and ſome by Amalthæa, the daughter of Meliſſus king of Crete. Others, on the contrary, have recorded, that the bees fed him with honey. Others, that a goat gave him milk. Not a few ſay that he was nouriſhed by doves; ſome by an eagle; many by a bear. And further, it is the opinion of ſome concerning the aforeſaid Amalthæa, that ſhe was not the daughter of Meliſſus, as we now mentioned; but the very goat which ſuckled Jupiter, whoſe [h] horn, it is ſaid, he gave afterwards to his nurſes; with this admirable privilege, that whoſoever poſſeſſed it, ſhould immediately obtain every thing that he deſired. They add beſides, that after this goat was dead, Jupiter took her ſkin and made a ſhield of it, with which he ſingly combated the giants; whence that ſhield was called *Ægis*[i], from a Greek word which ſignifies a *ſhe-goat*; which at laſt he reſtored to life again, and, giving her a new ſkin, placed her amongſt the celeſtial conſtellations.

Sect. III. *Exploits of Jupiter.*

P. WHEN Jupiter was grown a man, what did he perform worthy of memory?

M. He overcame in war the Giants and the Titans, (of whom we ſhall ſay more when we ſpeak of Saturn); and alſo delivered his father Saturn from impriſonment; but afterwards depoſed him from the throne, and baniſhed him, becauſe he formed a conſpiracy againſt him; and then divided the paternal inheritance with his two brothers, Neptune and Pluto; as more largely will be ſhewn in its proper place, when we ſpeak of each of them apart. In fine, he ſo aſſiſted and obliged all mankind by the great favours he did,

h Cornu Amalthææ. i Ἀπὸ τῆς αἰγὸς.

did, that he not only thence obtained the name of [k] *Jupiter*, but he was advanced alſo to divine honours, and was eſteemed *the common father both of Gods and men.* Amongſt ſome of his moſt illuſtrious actions, we ought to remember the ſtory of Lycaon. For, when Jupiter had heard a report concerning the wickedneſs and great impiety of men, it is ſaid, that he deſcended from heaven to the earth, to know the real truth of it; and that, being come into the houſe of Lycaon, king of Arcadia, where he declared himſelf to be a God, whilſt others were preparing ſacrifices for him, Lycaon derided him: Nor did he ſtop here; he added an abominable wickedneſs to his contempt; and being deſirous to try whether Jupiter was a God as he pretended, he kills one of his domeſtic ſervants, and roaſts and boils the fleſh of him, and ſets it on the table as a banquet for Jupiter; who, abhoring the wretch's barbarity, [l] fired the palace with lightning, and turned Lycaon into a wolf.

P. Are there no exploits of his?

M. Yes, indeed[m]; but they are very lewd and diſhonourable: I am almoſt aſhamed to mention them. For, was there any kind of lewdneſs of which he was not guilty, or any mark of infamy that is not branded upon his name? I will only mention a few actions of this ſort among many.

1. In the ſhape of a crow[n], he ruined his ſiſter Juno, who was born at the ſame birth with him, deluding her with promiſes of marriage: And how many women does that pretence delude even now?

2. He violated the chaſtity of Danæ, the daughter of Acriſius, king of the Argives, though her father had ſhut her up in a tower, becauſe the oracle had foretold that he ſhould be ſlain by his grandſon:

---

k *Jupiter*, quaſi juvans pater. Cic. 2. de Nat. Deor. l Ovid. Met. l. 1. m Apollon. 4. Argon, n Doroth. 2. Metam.

grandſon: For, changing himſelf into a [o] ſhower of gold, he ſlid down through the roofs and tiles of the place into the lady's lap. And, indeed, what place is there ſo fortified and guarded into which love cannot find a paſſage? Is there any heart ſo hard and ſtubborn, that money cannot ſoften it? What way is not ſafe, what paſſage is not open, what undertaking is impoſſible [p], to a God who turns himſelf into money to make a purchaſe?

3. He corrupted [q] Leda, the wife of Tendarus king of Laconia, in the ſimilitude of a ſwan: Thus a fair out-ſide often veils the fouleſt temper, and is a beautiful cover to a moſt deformed mind.

4. He abuſed [r] Antiope, the wife of Lycus, king of Thebes, in the likeneſs of a ſatyr.

5. He defiled [s] Alcmena, the wife of Amphytrion, in her huſband's abſence, in the likeneſs of Amphytrion himſelf.

6. He inflamed [t] Ægina, the daughter of Æſophus, king of Bœotia, with love in the ſimilitude of fire, (a lively repreſentation of his crime), and robbed her of her chaſtity.

7. He deflowered [u] Clytoris, a virgin of Theſſalia, a great beauty, by turning himſelf into, what? O ridiculous! into an ant. And many times, indeed, it happens, that great miſchiefs ariſe from very ſmall beginnings.

8. He debauched [x] Caliſtho, the daughter of Lycaon, king of Arcadia, counterfeiting, which is very ſtrange, the modeſty and countenance of Diana. And yet he did not protect her from the diſgrace that afterwards followed. For as ſhe began to grow big, and waſhed herſelf in the fountain with Diana and the other nymphs, her fault was diſcovered, and herſelf ſhamefully turned away

o Ovid. 4. Met. p Converſo in pretium Deo Horat. 3. carm. q Arat. in phænom. r Ovid. 6. Metam. s Idem ibid. t Idem ibid. u Arnob. ap. Gyr. x Bocat. lib. 5. de Gen. Deorum. cap. 49.

away by Diana firſt, then changed by Juno into a bear. But why do I ſay ſhamefully? when her diſgrace was taken away by Jupiter, who advanced this bear into heaven, and made it a conſtellation, which by the Latins is called *Urſa Major*, and by the Greeks, [Ἑλικη] *Helice*.

9. He ſent an [y] eagle to ſnatch away the pretty boy Ganymede the ſon of Tros, as he hunted upon the mountain Ida. Or rather he himſelf, being changed into an eagle, took him in his claws, and carried him up to heaven. He offered the ſame violence to Aſteria, the daughter of Cœus, a young lady of the greateſt modeſty, to whom [z] he appeared in the ſhape of an eagle; and when he had raviſhed her, he carried her away in his talons.

10. He undid [a] Europa, the daughter of Agenor, king of Phœnicia, in the form of a beautiful white bull, and carried her into Crete with him. See how many ſeveral beaſts a man reſembles, who has once put off his modeſty! And by how many various fables this one truth is repreſented, that the very Gods, by practice of impure luſt, become brutes! The bull, in reality, was the ſhip upon which a bull was painted, in which Europa was carried away. In like manner, the horſe Pegaſus that was painted upon Bellerephon's ſhip, and the ram which was painted on that of Phryxus and Helle, created ample matter of fiction for the poets. But to return to our fable: Agenor immediately ordered [b] his ſon Cadmus to travel, and ſearch every where for his ſiſter Europa; which he did, but could nowhere find her. Cadmas dared not to return without her, becauſe [c], by a ſentence not leſs unjuſt to

y Virg. 5. Æn. Ovid. Metam. 10. z Fulgent. Plan. a Ovid. 6. Metam. b Ovid. 3. Metam.

c Cum pater ignarus Cadmo perquirere raptam
Imperat, & pœnam, ſi non invenerit, addit
Exilium, facto pius & ſceleratus eodem. Id. ib.

Bid

to him than kind to his ſiſter, his father had baniſhed him for ever unleſs he found her. Wherefore he built the city of Thebes, not far from the mountain Parnaſſus: and whereas it happened that his companions that were with him were devoured by a certain ſerpent whilſt they went abroad to fetch water, he, to avenge their death, ſlew that ſerpent; whoſe teeth he took out, and, by the advice of Minerva, ſowed them in the ground; and ſuddenly a harveſt of armed ſoldiers ſprouted up, who quarrelling among themſelves, with the ſame ſpeed that they grew up, mowed one another down again, excepting five only, by whom that country was afterward peopled. At length Cadmus and his wife Hermione, or Harmonia, after much experience and many proofs of the inconſtancy of fortune, were changed into ſerpents. He is ſaid to [d] have invented ſixteen of the letters of the Greek alphabet: α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, ω, ρ, σ, τ, υ, which in the time of the judges of Iſrael, he brought out of Phœnicia into Greece; two hundred and fifty years after this, Palamedes added four more letters, namely, ξ, θ, φ, χ, in the time of the ſiege of Troy: (although ſome affirm that Epicharmus invented the letters θ and χ,): and, ſix hundred and fifty years after the ſiege of Troy, Cimonides invented the other four letters, namely, η, ω, ζ, ψ. Cadmus is alſo ſaid to have taught the manner of writing in proſe; and that he was the firſt among the Greeks who conſecrated ſtatues to the honour of the Gods.

Now the hiſtorical meaning of the fable, perhaps, is this [e]: Cadmus was in truth king of Sidon, by

---

Bid Cadmus trace and find the raviſh'd fair,
Or hope no more to breath Phœnician air.
Both juſt and wicked in the ſame deſign;
The care was pious, but too great the fine.

d Pl. 5. c. 29. Cæſ. 39. 24. e Bochart. 2. p. Geogr. c. 7.

by nation a Kadmonite, as his name intimates: one of the number of thoſe mentioned by Moſes [e]. Which Kadmonites were the ſame with the [f] Hivites, who poſſeſſed the mountain Hermon, and were thence alſo called *Hermonæi*: And ſo it came to paſs, that the wife of Cadmus had the name of *Hermonia* or *Hermione*, from the ſame mountain. And why is it ſaid, that Cadmus's companions were converted into ſerpents, unleſs becauſe the word *hevæus* in the Syriac language ſignifies a *ſerpent*? Moreover another word, of a double ſignification in the ſame language, occaſioned the fable, that armed ſoldiers ſprouted from the teeth of the ſerpent: For [g] the ſame word ſignifies both *ſerpents teeth* and *brazen ſpears*, with which [h] Cadmus firſt armed his ſoldiers in Greece, being indeed the inventor of braſs; inſomuch that the ore, of which braſs is made, is from him even now called Cadmia. As to the five ſoldiers, which are ſaid to ſurvive all the reſt of their brethren, who ſprouted up out of the teeth of the ſerpent, the ſame Syriac word ſignifies [i] *five* and alſo a *man ready for battle*, according as it is differently pronounced.

Sect. IV. *Names of Jupiter.*

P. HOW many names has Jupiter?

M. They can hardly be numbered, ſo many were the names which he obtained, either from the places where he lived or was worſhipped, or from the things that he did. The moſt remarkable I will here ſet down alphabetically.

The Greeks called him [k] *Ammon* or *Hammon*, which name ſignifies *ſandy*. He obtained this name firſt in Libya, where he was worſhipped under the figure of a ram; becauſe, when Bacchus was

e Gen. 15. 19. f Idem cum Hevæis, Bochart ibid. g Hyginus. c. 2. 4. h Plin. l. 34. c. 1. 10. i Bochartus ut ſupra. k Arenarius Ἄμμος ab Arena, Plut. in Oſir. V. Curt. l. 4.

was athirſt in the fabulous deſerts of Arabia, and implored the aſſiſtance of Jupiter, Jupiter appeared in the form of a ram, opened a fountain with his foot, and diſcovered it to him. But others give this reaſon, becauſe Jupiter in war wore a helmet whoſe creſt was a ram's head.

The Babylonians and Aſſyrians, whom he governed, called him [l] *Belus*, who was the impious author of idolatry; and becauſe of the uncertainty of his deſcent, they believed that he had neither father nor mother; and therefore he was thought the firſt of all Gods: In different places and languages he was afterwards called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called [m] *Capitolinus*, from the Capitoline hill, upon the top whereof he had the firſt temple that ever was built at Rome; which Tarquin the elder firſt vowed to build, Tarquin the Proud built, and Horatius the conſul dedicated. He was beſides, called *Tarpeius*, from the Tarpeian rock, on which this temple was built. He was alſo ſtyled [n] *Optimus Maximus*, from his power and willingneſs to profit all men.

He is alſo called [o] *Cuſtos*. There is in Nero's coins an image of him ſitting on his throne, which bears in its right-hand thunder, and in its left a ſpear, with this inſcription, *Jupiter Cuſtos*.

Anciently, in ſome forms of oaths, he was commonly called [p] *Dieſpiter*, *the father of light*; as we ſhall farther remark preſently under the word *Lapis*;

---

l Beroſ. l. 4. Euſebius, l. 1. præp. Evang. Hier. 1. in Oſeam.

m O Capitoline, quem, propter beneficia, populus Romanus Optimum, propter vim, Maximum appellavit. Tull. de Nat. Deorum 1.

n Plin. Liv. Plut. Tacit 19.

o Apul. de mundo. Senec. 2, qu. nat.

p Quaſi diei pater. Var. de Lingua Latina.

Lapis; and to the ſame purpoſe he was by the Cretans [q] called directly *Dies*.

The title of *Dodonæus* was given him from the city Dodona in Chaonia, which was ſo called from Dodona a nymph of the ſea. Near to which city there was a grove ſacred to Jupiter, planted with oaks, and famous, becauſe in it was the moſt ancient oracle of all Greece. Two doves delivered reſponſes there to thoſe who conſulted it. Or, as others uſe to ſay[r], the leaves of the oaks themſelves became vocal, and gave forth oracles.

He was named [s] *Elicius*, becauſe the prayers of men may bring him down from heaven.

The name *Feretrius* is given him, becauſe [t] he ſmites his enemies, or becauſe he is the [u] giver of peace; for when a peace was made, the ſceptre by which the embaſſadors ſwore, and the flint-ſtone on which they confirmed their agreement, were fetched out of his temple: or, laſtly, becauſe after they had overcome their enemies, they [v] carried the grand ſpoil, (*ſpolia opima*) to his temple. Romulus firſt preſented ſuch ſpoils to Jupiter, after he had ſlain Acron king of Cænina; and Cornelius Gallus offered the ſame ſpoils after he had conquered Tolumnius king of Hetruria; and, thirdly, M. Marcellus, when he had vanquiſhed Viri-

---

q Macrob. in Saturn. ap. Bochart. in Geogr.

r Alex. ab Alex. c. 2.

s Quod cælo præcibus eliciatur: ſic Ovid. Faſt. 3.

Eliciunt cœlo te, Jupiter; unde Minores
Nunc quoque te celebrant, Eliciumque vocant.

Jove can't reſiſt the juſt man's cries,
They bring him down e'en from the ſkies;
Hence he's Elicius call'd.

t A feriendo, quod hoſtes feriat. u Vel a ferenda pace Feſt. v Vel a ferendis ſpoliis opimis in ejus templum. Plut. in Rom. Dion. 2.

Viridomarus king of the Gauls, as we read in [x] Virgil. Thoſe ſpoils were called *opima*, which one general took from the other in battle.

Fulminator; or [y] *Ceraunius*, in Greek Κεραυνιος, is Jupiter's title, from hurling thunder, which is thought to be his proper office, if we believe the [z] poets.

In Lycia they worſhipped him under the [a] name of *Gragus*, Γραψιος, [*Grapſios*] and *Genitor*.

In Ægium, about the ſea-coaſts, he is ſaid to have had a temple with the name of [b] *Homogynus*.

At Prænesſte he was called *Imperator*. [c] There was a moſt famous ſtatue of him there, afterwards tranſlated to Rome.

He was called *Latialis*, [d] becauſe he was worſhipped in Latium, a country of Italy; whence the [e] Latin feſtivals are denominated, to which all thoſe cities of Italy reſorted who deſired to be partakers of the ſolemnity, and brought to Jupiter ſeveral oblations; particularly a bull was ſacrificed at that time, in the common name of them all, whereof every one took a part.

The name *Lapis*, or, as others write, *Lapideus*, was given him by the Romans, who believed, that an oath [f] made in the name of Jupiter Lapis was the moſt ſolemn of all oaths. And it is derived either from the ſtone which was preſented to Saturn

---

x Tertiaque arma Patri ſuſpendet capta Quirino.
And the third ſpoils ſhall grace Feretrian Jove. Æn. 6.

y Serv. ibid.

z Horat. 3. Carm. and Virgil Æn. 1.
——O qui res hominumque Deumque
Æternis regis imperiis, & fulmine terres.
O King of Gods and men, whoſe awful hand
Diſperſes thunder on the ſeas and land;
Diſpenſing all with abſolute command.

a Lycophron. b Virg. l. 1. & 4. Æn.

c Pauſan, & Heſych. Liv. 6.

d Cic. pro Milone, 86. Dion. l. 4.

e Latinæ Feriæ. f Juramentum per Jovem Lapidem omnium ſanctiſſimum, Cic. 7. Epiſt. 12.

turn by his wife Ops, who ſaid it was Jupiter; in which ſenſe [g] Euſebius ſays, that Lapis reigned in Crete; or from the flint-ſtone which, in making bargains, the ſwearer held in his hand, and ſaid "If knowingly I deceive, ſo let Dieſpiter, ſaving the "city and the capitol, caſt me away from all that's "good, as I caſt away this ſtone [h];" whereupon he threw the ſtone away. The Romans had another form, not unlike to this, of making bargains; which it will not be amiſs to mention here: [i] "If with evil "intention I at any time deceive, upon that day "O Jupiter, ſo ſtrike thou me, as I ſhall this day "ſtrike this ſwine; and ſo much the more ſtrike "thou, as thou art the more able and ſkilful to "do it:" whereupon he ſtruck down the ſwine.

In the language of the people of Campania, he is called *Lucetius*, from *lux*; and among the Latins [k], *Dieſpiter*, from *dies*. Which names are given to Jupiter, [l] becauſe he cheers and comforts us with the light of the day as much as with life itſelf; or becauſe he was believed to be the cauſe of light [m].

The people of Elis uſed to celebrate him by the title of [n] *Martius*.

He was alſo called [o] *Muſcarius*, becauſe he drove away the flies: for when Hercules's religious exerciſes were interrupted by a multitude of flies, he thereupon offered a ſacrifice to Jupiter; which being finiſhed, all the flies flew away.

---

g In Chron.

h Si ſciens fallo, me Dieſpiter, ſalva urbe, arceque, bonis ejiciat, ut ego hunc lapidem. Feſt. ap. Lil.

i Si dolo malo aliquando fallam, tu illo die, Jupiter, me ſic ferito, ut ego hunc porcum hodie feriam; tantoque magis feri quanto magis potes, polleſque. Liv. l. i.

k Serv. 9. Æn.

l Quod nos die ac luce quaſi vita ipſa afficeret ac juvaret. Aul. Gel.

m Feſtus. n Ἄρειος Ζευς, Jupiter pugnax. Plut. in Pyrrho.

o Ἀπομυιος, muſcarum abactor. Pauſan. 5. Eliac.

He was named *Nicephorus* [p], that is, *carrying victory*; and by the oracle of Jupiter Nicephorus the Emperor Adrian was told, that he ſhould be promoted to the empire. Livy often mentions him; and many coins are extant, in which is the image of Jupiter bearing victory in his hand.

He was called alſo [q] *Opitulus*, or *Opitulator*, the *Helper*, and *Centipeda*, from his ſtability, becauſe thoſe things ſtand ſecure and firm which have many feet. He was called *Stabilitor* and *Tigellus*, becauſe he ſupports the world. *Almus* alſo and *Alumnus*, becauſe he cheriſhes all things; and *Rumanus*, from *ruma*, which ſignifies the *nipple*, by which he nouriſhes animals.

He is alſo named *Olympius* [r], from *Olympus*, the name of the maſter who taught him, and of the heaven wherein he reſides; or of a city which ſtood near the mountain Olympus, and was anciently celebrated far and near, becauſe there a temple was dedicated to Jupiter, and games ſolemnized every five years [s]. To this Jupiter Olympius, the firſt cup was ſacrificed in their feſtivals.

When the Gauls beſieged the Capitol, an altar was erected to Jupiter [t] piſtor; becauſe he put it into the minds of the Romans to make loaves of bread, and throw them into the Gauls tents, whereupon the ſiege was raiſed.

The Athenians erected a ſtatue to him, and worſhipped it upon the mountain Hymettus, giving him in that place the title of [u] *Pluvius*. This title is mentioned by [v] Tibullus.

Prædator

---

p Νικηφόρος, i. e Victoriam geſtans. Æliun Spart. in Adriani vita.

q Quaſi opis lator. Feſt. Aug. 7. de Civit.

r Pauſan. Art. & Eliac. Liv. l. 4. dec. 4. s Pollux.

t A pinſendo, Ovid. 6. Faſt. Lact. l. 12. Liv. l. 5.

u Thurnut. in Jovin.

v Arida nec Pluvio ſupplicat herba Jovi.
Nor the parch'd graſs for rain to Jove doth call.

Prædator was alſo his name; not becauſe he protected robbers, but becauſe, out of all the booty taken from the enemy, one part was due to him [x]. For when the Romans went to war, they uſed to devote to the Gods a part of the ſpoil that they ſhould get; and for that reaſon there was a temple at Rome dedicated to Jupiter Prædator.

He was called *Quirinus*, as appears by *Virgil*[y] when he ſpeaks of the name *Feretrius*.

Rex and *Regnator* are his common titles in [z] Virgil, Homer, and Ennius.

Jupiter is alſo called *Stator* [a]; which title he firſt had from Romulus, on this occaſion: When Romulus was fighting with the Sabines, his ſoldiers began to fly; whereupon Romulus, as [b] Livy relates, thus prayed to Jupiter, "O thou father of the Gods "and mankind, at this place at leaſt drive back the "enemy, take away the fear of the Romans, and "ſtop their diſhonourable flight; and I vow to "build a temple to thee upon the ſame place, that "ſhall bear the name of *Jupiter Stator*, for a monument to poſterity, that it was from thy immediate aſſiſtance that Rome received its preſervation." After this prayer the ſoldiers ſtopped, and returning again to the battle, obtained the victory: whereupon Romulus conſecrated a temple to Jupiter Stator.

The Greeks called him Σωτηρ [*Soter*], *Servator* [c], the *Saviour*, becauſe he delivered them from the Medes.

---

x Serv. 5. Æn. y Note x. in page 21.

z Divum Pater atque hominum Rex. Vir. Æn. 1. & 10.
The father of the Gods, and king of men.
Summi Regnator Olympi. Æn. 7.
Ruler of the higheſt heaven.

a A ſtando vel ſiſtendo.

b Tu pater Deum hominumque, hinc ſaltem arce hoſtem, deme terrorem Romanis, fugamque fœdam ſiſte. Hic ego tibi templum Statori Jovi, quod monumentum ſit poſteris tua præſenti ope ſervatam Urbem eſſe, voveo. Liv. l. 1.

c Strabo, l. 9. Arrian, 8. de Geſt. Alex.

Medes. *Conſervator* alſo was his title, as appears from divers of Diocleſian's coins, in which his effigy ſtands with thunder brandiſhed in his right hand, and a ſpear in his left; with this inſcription, *Conſervatori*. In others, inſtead of thunder, he holds forth a little image of Victory, with this inſcription, *Jovi conſervatori orbis*, "To Jupiter, the "conſervator of the world."

The Augurs called[d] him *Tonans* and *Fulgens*. And the emperor Auguſtus dedicated a temple to him ſo called; wherein was a ſtatue of Jupiter, to which a little bell was faſtened[e]. He is alſo called Βροντᾶιος [*Brontaius*] by Orpheus; and by Aupeleius *Tonitrualis*, the thunderer: and an inſcription is to be ſeen upon a ſtone at Rome, *Jovi Brontonti*.

[g] *Trioculus* Τριόφθαλμος [*Triophthalmos*], was alſo an epithet given him by the Grecians, who thought that he had three eyes; with one of which he obſerved the affairs of heaven, with another the affairs of the earth, and with the third he viewed the ſea-affairs. There was a ſtatue of him of this kind in Priamus's palace at Troy; which, beſides the two uſual eyes, had a third in the forehead.

[h] *Vejovis* or *Vejupiter*, and *Vedius* that is *Little Jupiter*, was his title when he was deſcribed without his thunder, viewing angrily ſhort ſpears which he held in his hand: the Romans accounted him a fatal and noxious deity; and therefore they worſhipped him only that he might not hurt them.

Agrippa dedicated a pantheon to *Jupiter Ultor*, the *Avenger*, at Rome, according to [i] Pliny.

He was likewiſe called [k] *Xenius* or *Hoſpitalis*, Hoſpitable; becauſe he was thought the author of the laws and cuſtoms concerning hoſpitality.

d Cic. de Nat. l. 1. e Dio. l. 5. f Ap. Lil. Gyr. Synt. 2. p. 82. g Pauſan. ap. eundem. h Cic. de Nat. Deor. 5. Ovid. in Faſt. l. 5. i Plin. 36. 15. k Serv. in 1. Æn. pro Deiot. Plut. qu. Rom. Demoſt. Or. de legation.

Whence the Greeks call preſents given to ſtrangers *Xenia*, as the Latins call them *Lautia*.

Ζευς [1] [*Zeus*] is the proper name of Jupiter, becauſe he gives life to animals.

SECT. V. *The ſignification of the fable, and what is underſtood by the name of Jupiter.*

P. YOU have told me the dreams of the poets about Jupiter; now, pray Sir, let me know what the hiſtorians and mythologiſts affirm concerning him.

M. Very willingly. [m] Jupiter was king of Crete, and, according to Euſebius, cotemporary with the patriarch Abraham. This Jupiter depoſed his father, and afterwards divided by lot the kingdom with his two brothers Neptune and Pluto. And, becauſe the eaſtern part of the country was by lot given to Jupiter, the weſtern to Pluto, and the maritime parts to Neptune; they took occaſion from hence to feign, that Jupiter was the God and king of the heavens, Neptune of the ſea, and Pluto of hell. Nay, Jupiter's name was ſo honoured by poſterity, that all kings and princes were from him called *Joves*, and the queens *Junones*, from *Juno* the wife of Jupiter.

Concerning the mythologiſts, or the interpreters of fables, I ſhall only make this obſervation. There is in theſe kind of things ſuch a vaſt diverſity of opinions among them; and, which is yet worſe, the accounts that many of them give are ſo vague and trifling, ſo incongruous to the very fable which they pretend to explain, that I think it better to write nothing from them, than to trouble the reader with thoſe things that will not probably ſatisfy him; which, when I cannot effect, I will paſs the buſineſs over in ſilence, and leave

1 Απο της ζωης Phurnut. de Jove.

m Apud Salian. in Ann. & Epitome Turſellini.

leave it to every one's diſcretion to deviſe his own interpretations. For it is better that he himſelf ſhould be the author of his own miſtake, than to be led into it by another; becauſe a ſlip is more tolerable and eaſy when we ourſelves fall down, than when others violently puſh us down at unawares: yet, whenever the place requires that I muſt give my expoſition of theſe fables, in order to diſcover ſome meaning that is not repugnant to common ſenſe, I will not be wanting in my duty. By the preſent fable, I may juſtify my words; for obſerve only, how various are mens opinions concerning the ſignification of the name *Jupiter*, and you may gueſs at the reſt.

The natural philoſophers many times think that [n] Heaven is meant by the name of Jupiter; whence many authors expreſs the thunder and lightning, which come from heaven, by theſe phraſes: *Jove tonante. fulgente*, &c. and in this ſenſe [o] Virgil uſed the word *Olympus*.

[p] Others imagined that the air, and the things that are therein contained, as thunder, lightning, rain, meteors, and the like, are ſignified by the ſame name. In which ſenſe [q] Horace is to be underſtood, when he ſays *ſub Jove*, that is, in the open air.

Some, on the contrary, call the air *Juno*, and the fire *Jupiter*; by which the air being warmed becomes fit for the generation of things. [r] Others again call the ſky *Jupiter*, and the earth *Juno*, becauſe out of the earth all things ſpring; which

n Cic. de Nat. Deor. 2.

o *Panditur interea domus omnipotentis Olympi.*
Mean while the gates of heaven unfold. Æn. 10.

p Theocr. Ecl. 4.

q Jacet ſub Jove frigido; id eſt. ſub Dio, ὑπὸ τὸν Διός. Hor. Od. 1.

r Lucret. l. 1.

Virgil has elegantly expreſſed in the ſecond book of his Georgics [s].

[t] Euripides thought ſo, when he ſaid, that the ſky ought to be called *Jummus Deus*, "the great God."

[u] Plato's opinion was different; for he thought that the ſun was Jupiter: and [v] Homer, together with the aforeſaid Euripides, thinks that he is fate; which fate is, according to [x] Tully's definition, "The cauſe from all eternity why ſuch things as "were already paſt were done; and why ſuch things "as are doing at preſent be as they are; and why "ſuch things as are to follow hereafter ſhall follow "accordingly." In ſhort, others by Jupiter underſtand the [y] ſoul of the world; which is diffuſed not only through all human bodies, but likewiſe through all the parts of the univerſe, as [z] Virgil poetically deſcribes it.

I do not regard the moral ſignification of the fable; that would be an endleſs labour, and is no part of our preſent buſineſs. It is free, as I ſaid above, for every

---

s "Tum pater omnipotens fœcundis imbribus æther
"Conjugis in gremium lætæ deſcendit, & omnes
"Magnus alit, magno commiſtus corpore, fœtus."
For then th' Almighty Jove deſcends, and pours
Into his buxom bride his fruitful ſhow'rs.
And, mixing his large limbs with her's, he feeds
Her births with kindly juice, and foſters teeming ſeeds.

t Apud Cic. de Nat. u In Phæd. v Odyſſ. 24.

x Æterna rerum cauſa, cur ea quæ preterierint facta ſint: & ea, quæ inſtant, fiant; & ea, quæ conſequentur, futura ſint. Cic. 1. de Divinat.

y Arat. init. Aſtron.

z "Cœlum ac terras, camposque liquentes,
"Lucentemque globum Lunæ, Titaniaque aſtra,
"Spiritus intus alit, totamque infuſa per artus
"Mens agitat molem, & magno ſe corpore miſcet."
——The heaven and earth's compacted frame,
And flowing waters, and the ſtarry frame,
And both the radiant lights, one common ſoul
Inſpires, and feeds, and animates the whole.
This active mind, infus'd through all the ſpace,
Unites and mingles with the mighty maſs. *Æn.* 6

Pl. III.

every one to think what he pleaſes, and, according to the proverb, to abound in his own ſenſe.

CHAP. V.

SECT. I. APOLLO. *His Image.*

P. BUT what is that [a] beardleſs youth with long hair, ſo comely and graceful, who wears a laurel crown, and ſhines in garments embroidered with gold, with a bow and arrows in one hand and a harp in the other?

M. It is the image of Apollo, [b] who is at other times deſcribed holding a ſhield in one hand, and the Graces in the other. And, becauſe he has a threefold power, in heaven, where he is called *Sol;* in earth, where he is named *Liber Pater;* and in hell, where he is ſtyled *Apollo;* he is uſually painted with theſe three things, a harp, a ſhield, and arrows. The harp ſhews that he bears rule in heaven, where all things are full of harmony: the ſhield deſcribes his office in earth, where he gives health and ſafety to terreſtrial creatures; his arrows ſhew his authority in hell; for he ſends whomſoever he ſtrikes with them into hell.

Sometimes he is painted with a crow and a hawk flying over his head; a wolf and a laurel-tree on one ſide, and a ſwan and a cock on the other; and under his feet graſhoppers creeping. The crow is ſacred to him, becauſe he foretells the weather, and ſhews the different changes of it by the clearneſs or hoarſeneſs of his voice. The ſwan is likewiſe endued with divination; [c] becauſe, foreſeeing his happineſs in death, he dies with ſinging

a Horat. ad Callimach. b Porphyr. de ſole. c Cygni non ſine cauſa Apollini dicati ſunt, quod ab eo divinationem habere videantur, quia prævidentes quid in morte boni ſit, cum cantu & voluptate moriuntur. Tull. Quæſt. Tuſc 1.

and pleaſure. The wolf is not unacceptable to him, not only becauſe he ſpared his flock when he was a ſhepherd, but becauſe the furiouſneſs of heat is expreſſed by him; and the perſpicuity and ſharpneſs of his eyes moſt fitly repreſent the foreſight of prophecy. The laurel tree is of a very hot nature, always flouriſhing, and conducing to divination and poetic raptures; and the leaves of it put under the pillow, was ſaid to produce two dreams. The hawk has eyes as bright as the ſun; the cock foretells his riſing; and the graſhoppers ſo entirely depend on him, that they owe their riſe and ſubſiſtence to his heat and influence.

Sect. II. *Deſcent of Apollo.*

P. WHAT family was Apollo born of?

M. You ſhall know after you have firſt heard how many Apollos there were.

P. How many?

M. Four. The firſt and moſt ancient of them was born of Vulcan; the ſecond was a Cretan, a ſon of one of the Corybantes; the third was born of Jupiter and Latona; the fourth was born in Arcadia, called by the Arcadians *Nomias*. [d] "But "though," as Cicero ſays, "there were ſo many "Apollos, yet all the reſt of them are ſeldom men-"tioned; and all that they did is aſcribed to one "of them only, namely, to him that was born of "Jupiter and Latona."

P. In what place was Apollo the ſon of Latona born?

M. I will tell you more than you aſk; they ſay the thing was thus: Latona, the daughter of Cœus the Titan, conceived twins by Jupiter; Juno, incenſed at it, ſent the ſerpent Python againſt her; and

d Atque cum tot Apollines fuerint, reliqui omnes ſilentur omneſque res aliorum geſtæ ad unum Apollinem, Jovis & Latonæ filium, referuntur. Cic. 3. de Nat. Deor.

and Latona, to eſcape the ſerpent, [c] fled into the iſland of Delos; where ſhe brought forth Apollo and Diana at the ſame birth.

SECT. III. *Actions of Apollo.*

P. BY what means was Apollo advanced to the higheſt degree of honour and worſhip?

M. By theſe four eſpecially: By the invention of phyſic, muſic, poetry, and rhetoric, which is aſcribed to him; and therefore he is ſuppoſed to preſide over the muſes. It is ſaid, that he taught the arts of foretelling events, and ſhooting with arrows; when therefore he had benefited mankind infinitely by theſe favours, they worſhipped him as a God. [f] Hear how glorioufly he himſelf repeats his accompliſhments of mind and nature, where he magnifies himſelf to the flying nymph whom he paſſionately loved.

P. What memorable things did he perform?

M. Many, but eſpecially theſe:

c Heſiod.

f ——— "Neſcis, temeraria, neſcis
" Quem fugias, ideoque fugis——
" Jupiter eſt genitor. Per me quod eritque, fuitque,
" Eſtque patet. Per me concordant carmina nervis;
" Certa quidem noſtra, eſt noſtra tamen una ſagitta
" Certior, in vacuo quæ vulnera pectore fecit.
" Inventum Medicina meum eſt. Opiferque per orbem
" Dicor, & Herbarum eſt ſubjecta potentia nobis."
Stop thy raſh flight, ſtay lovely nymph, 'tis I;
No common wretch, no barb'rous enemy.
Great Jove's my father. I alone declare
What things paſt, preſent, and what future are.
By me the untaught ruſtic ſweetly ſings,
I ſofteſt notes compoſe to ſounding ſtrings.
My ſhafts ſtrike ſure; but one, alas! was found
A ſurer, my unpractis'd heart to wound.
Phyſic's divine invention's all my own,
And I a helper through the world am known:
All herbs I throughly know, and all their uſe;
Their healing virtues, and their baneful juice.

Ovid. Metam. 1.

1. He deſtroyed all the Cyclops, the forgers of Jupiter's thunder-bolts, with his arrows, to revenge the death of Æſculapius his ſon, whom Jupiter had killed with thunder, becauſe by the help of his phyſic he revived the dead. [g] Wherefore, for this act Apollo was caſt down from heaven, and deprived of his divinity, expoſed to the calamities of the world, and commanded to live in baniſhment upon the earth: In this diſtreſs [h] he was compelled by want to look after Admetus's cattle; where, tired with pleaſure, to paſs away his time, it is ſaid, that he firſt invented and formed a harp. After this, Mercury got an opportunity to drive away a few of the cattle of his herd by ſtealth; for which, while Apollo complained and threatened to puniſh him, unleſs he brought the ſame cattle back again, his harp was alſo ſtolen from him by Mercury [i]; ſo that he could not forbear turning his anger into laughter.

2. He raiſed the walls of the city of Troy, by the muſic of the harp alone; if we may believe the [k] poet.

Some ſay [l] that there was a ſtone upon which Apollo only laid down his harp, and the ſtone, by the touch of it, became ſo melodious, that whenever it was ſtruck with another ſtone, it ſounded like a harp.

3. By misfortune he killed Hyacinthus, a pretty and ingenious boy that he loved. For, whilſt Hyacinthus and he were playing together at quoits, Zephyrus was enraged becauſe Apollo was better beloved

g Lucian. Dial. Mort. h Pauſan. in Eliac.
i Hor. 1. Carm.
k "Ilion aſpicies, firmataque turribus altis
"Mœnia, Apollineæ ſtructa canore lyræ."
Ovid. Epiſt. Parid.
Troy you ſhall ſee, and walls divine admire,
Built by the muſic of Apollo's lyre.
l Pauſan. in Attic.

beloved by Hyacinthus than himself; and having an opportunity of revenge, he puffed the quoit that Apollo caſt, againſt Hyacinthus's head, by which blow he fell down dead; whereupon Apollo cauſed the blood of the youth that was ſpilt upon the earth, to produce flowers called *violets*, as Ovid [m] finely expreſſes it.

Beſides, he was paſſionately in love with Cyparriſſus, another very pretty boy; who, when he had unfortunately killed a fine deer, which he exceedingly loved and had brought up from its birth, was ſo melancholy for his misfortune, that he conſtantly bewailed the loſs of his deer, and refuſed all comfort. [n] Apollo, becauſe before his death he had begged of the Gods that his mourning might be made perpetual, in pity changed him into a cypreſs tree, the branches of which were always uſed at funerals.

4. He fell violently in love with the virgin Daphne, ſo famous for her modeſty. When he purſued her, while ſhe fled to ſecure her chaſtity from the violence of his paſſion, ſhe was changed into a laurel, the moſt chaſte of trees, which is never corrupted with the violence of heat or cold,

m " Ecce, cruor qui fuſus humo ſignaverat herbas,
" Deſinit eſſe cruor, Tyrioque nitentior oſtro
" Flos oritur, formamque capit, quam lilia; ſi non
" Purpureus color his, argenteus eſſet in illis."
Behold the blood which late the graſs had dy'd,
Was now no blood, from whence a flower full blown,
Far brighter than the Tyrian ſcarlet ſhone,
Which ſeem'd the ſame, or did reſemble right
A lily, changing but the red to white. *Ovid. Met.* 10.

n —— ' munuſque ſupremum
" Hoc petit a ſuperis, ut tempore lugeat omni.
" Ingemuit triſtiſque Deus, lugebere nobis,
" Lugebiſque alios, aderiſque dolentibus, inquit."
Implores that he may never ceaſe to mourn:
When Phœbus ſighing, I for thee will mourn,
Mourn thou for others, hearſes ſtill adorn. *Ovid. Met.* 10.

but remains always flouriſhing, always pure [o]. There is a ſtory about this virgin tree, which better deſerves our admiration than our belief. A certain painter was about to draw the picture of Apollo upon a table made of laurel wood; and it is ſaid, [p] that the laurel would not ſuffer the colours to ſtick to it, as though the dead wood was ſenſible, and did abhor the picture of the impure deity, no leſs than if Daphne herſelf was within.

5. He courted alſo a long time the nymph Bolina, but never could gain her; for ſhe choſe rather to throw herſelf into the river and be drowned, than yield to his laſcivious flames. Nor did her invincible modeſty loſe its reward. She gained to herſelf an immortality by dying ſo; and, ſacrificing her life in the defence of her virginity, ſhe not only overcame Apollo, but the very powers of death. She became immortal.

6. Leucothoe, the daughter of Orchamus king of Babylon, was not ſo tenacious of her chaſtity; for ſhe yielded at laſt to Apollo's deſires. [q] Her father could not bear this diſgrace brought on his family, and therefore buried her alive. [r] Apollo was greatly grieved at this; and though he could not

---

o Liban. in Progymn. p Pauſan. l. 7.

q ——————————————— "defodit alte
" Crudus homo, tumulumque ſuper gravis addit arenæ."
Interr'd her lovely body in the earth,
And on it rais'd a tomb of heavy ſand,
Whoſe pond'rous weight her riſing might withſtand.

r " Nectare odorato ſparſit corpuſque locumque,
" Multaque conqueſtus, tanges tamen æthera dixit.
" Protinus inbutum cœleſti nectare corpus
" Delituit, terramque ſuo madefecit odore;
" Virgaque per glebas, ſenſim radicibus actis,
" Thurea ſurrexit, tumulumque cacumine rupit."
He mourn'd her loſs, and ſprinkled all her hearſe
With balmy nectar and more precious tears.
Then ſaid, Since fate does here our joys deſer,

Th[illegible]

not bring her again to life, he poured nectar upon the dead body, and thereby turned it into a tree that drops frankincenſe. Theſe amours of Leucothoe and Apollo had been diſcovered to her father by her ſiſter Clytie, whom Apollo formerly loved, but now deſerted; which ſhe ſeeing, pined away, with her eyes continually looking up to the ſun, and at laſt was changed into a [s] flower called *Sun-flower*, or *Heliotrope*.

7. Apollo was challenged in muſic by Marſyas a proud muſician; and when he had overcome him, [t] Apollo flayed him, becauſe he had dared to contend with him, and afterwards converted him into the river of the ſame name in Phrygia.

8. But Midas king of Phrygia, having fooliſhly determined the victory to the God Pan, when Apollo and he ſang together, [u] Apollo ſtretched his ears to the length and ſhape of aſſes ears. Midas endeavoured to hide his diſgrace as well as he could by his hair: But however, ſince it was impoſſible to conceal it from his barber, he earneſtly begged the man, and prevailed with him by great promiſes, not to divulge what he ſaw to any perſon. But the barber was not able to contain ſo wonderful a ſecret longer; wherefore [w] he went

---

Thou ſhall aſcend to heav'n, and bleſs me there:
Her body ſtraight, embalm'd with heav'nly art,
Did a ſweet odour to the ground impart,
And from the grave a beauteous tree ariſe,
That cheers the gods with pleaſing ſacrifice. *Ov. Met.* 4.

s Ovid. Metam. 4. t Ovid. Faſt. 6.

u ——" partem damnatur in unam;
" Induiturque aures lente gradientis aſelli."
Puniſh'd in the offending part, he bears
Upon his ſcull a ſlow-pac'd aſs's ears. *Met.* l. 6.

w——" fecedit humumque
" Effodit, & domini qualis conſpexerit aures,
" Voce refert parva." Metam. l. 15.
He dug a hole, and in it, whiſpering, ſaid,
What monſtrous ears ſprout from king Midas head!

and dug a hole, and putting his mouth to it, whiſpered theſe words, *King Midas has aſſes ears*; then filling up the ditch with the earth again, he went away: but, O wonderful and ſtrange! the reeds that grew out of that ditch, if they were moved by the leaſt blaſt of wind, did utter the very ſame words which the barber had buried in it; to wit, *King Midas has the ears of an aſs* [x].

Sect. IV. *Names of Apollo.*

AS the Latins call him *Sol*, becauſe there is but one ſun, ſo ſome think the Greeks gave him the name *Apollo* [y] for the ſame reaſon: though [z] others think that he is called *Apollo*, either becauſe he drives away diſeaſes, or becauſe he darts vigorouſly his rays.

He is called [a] *Cynthius*, from the mountain Cynthus, in the iſland of Delos; from whence Diana alſo is called *Cynthia*.

And he is named *Delius* from the ſame iſland, becauſe he was born there. Or, as [b] ſome ſay, becauſe Apollo (who is the ſun), by his light makes all things manifeſt; for which reaſon he is called [c] *Phanæus*.

He is named *Delphinius*; [d] becauſe he killed the ſerpent Python, called *Delphis*; or elſe, becauſe when Caſtilius, a Cretan, carried men to the plantations, Apollo guided him in the ſhape of a dolphin.

His title *Delphicus* comes from the city Delphi in Bœotia,

---

x Aures aſininas habet rex Midas.

y Ab α particula privativa, & πολλοι, quemadmodum Sol, quod ſit ſolus, Chryſip. apud Gyr. z Synt. 7. p. 219. απο τη απαλλαττειν νοσους, ab abigendis morbis, vel απο τη παλλειν τας ακτινας.

a Varr. de Ling. Lat. Plut. apud Phurnut.

b Feſtus cuncta facit ηλα, *i. e.* manifeſta. c Απο τη φαινειν apparere, Macrob. & Phurnut. d Pauſan. in Attic.

Bœotia, which city is ſaid to be the [e] *navel of the earth*; becauſe when Jupiter at one time had ſent for two eagles, the one from the eaſt and the other from the weſt, they met together by equal flights exactly at this place. [f] Here Apollo had the moſt famous temple in the world, in which [g] he uttered the oracles to thoſe who conſulted him; but he received them firſt from Jupiter. They ſay, that this famous oracle became dumb at the birth of our Saviour; and when Auguſtus, who was a great votary of Apollo, deſired to know the reaſon of its ſilence, the oracle anſwered [h] him, That in Judea a child was born who was the ſupreme God, and had commanded him to depart, and return no more anſwers.

Apollo was likewiſe called [i] *Didymus*; which word in Greek ſignifies *twins*, by which are meant the two great luminaries of heaven, the ſun and the moon, which alternately enlighten the world by day and night.

He was called [k] *Nomius*, which ſignifies either a ſhepherd, becauſe he fed the cattle of Admetus, or becauſe the ſun, as it were, feeds all things that the earth generates, by his heat and influence. Or perhaps this title may ſignify [l] *lawgiver*; and was given him becauſe he made very ſevere laws when he was king of Arcadia.

He

---

e Pauſan. ομφαλος της γης; *i. e.* umbilicus terræ.
f Phurnut. Lactant. g Æſcul in Sacerd.
h *Me puer Hebræus, divos Deus ipſe gubernans,*
Cedere ſede jubet, triſtemque redire ſub orcum;
Aris ergo dehinc noſtris abſcedito Cæſar.
An Hebrew child, whom the bleſs'd Gods adore,
Has bid me leave theſe ſhrines, and pack to hell,
So that of oracles I've now no more:
Away then from our altar, and farewell.
i A verbo διδυμοι, gemelli, Macrob. apud Gyral. ſynt. 7. p. 23.
k Νομιος, *i. e. Paſtor* quod pavit Admeti gregem, vel quod quaſi paſcat omnia, Phurnut Macrob.
l Νομος, Lex; Macrob. Cic. de Nat. Deor. 3.

He is called *Pæan*, either from [m] allaying ſorrows, or from his exact ſkill in hunting; wherefore he is armed with arrows. And we know that the ſun ſtrikes us, and often hurts us, with his rays, as with ſo many darts. By this name *Pæan*, his mother Latona, and the ſpectators of the combat, encouraged Apollo, when he fought with the ſerpent Python, crying frequently, [n] *Strike him, Pæan, with thy darts.* By the ſame name the diſeaſed invoke his aid, crying, [o] *Heal us, Pæan.* And hence the cuſtom came, that not only all hymns in the praiſe of Apollo were called *Pæanes*, but alſo, in all ſongs of triumph, in the celebration of all victories, men cried out, *Io Pæan.* After this manner, the airy and wanton lover in [p] Ovid acts his triumph too. And from this invocation Apollo himſelf was called Παιων.

He is called [q] *Phœbus*, from the great ſwiftneſs of his motion, or from his method of healing by purging; ſince by the help of phyſic, which was Apollo's invention, the bodies of mankied are purged and cured.

He was named *Pythius*, not only from the ſerpent Python which he killed, but likewiſe from [r] aſking and conſulting: for none among the Gods was more conſulted, or delivered more reſponſes, or ſpake more oracles, than he; eſpecially in the temple which he had at Delphi, to which all ſorts of nations reſorted; ſo that it was called *the oracle of*

---

m Παρα το παυειν τας ανιας, a ſedando moleſtias, vel παρα το παιειν, a feriendo. Feſtus. n Ἰε παιαν; jace vel immitte, Pæan; nempe tela in feram. o Ἰε παιαν, medere Pæan.

p *Dicite Io Pæan, & Io, bis dicite, Pæan!*
Decidit in caſſes præda petita meos.
Sing *Io Pæan* twice, twice *Io* ſay:
My toils are pitch'd, and I have caught my prey.
Ovid de Arte Amand. l. 2.

q Ἀπο του φοιτων, quod vi feratur, vel a φοιβαω, purgo. Lil Gyr. Synt. 7. p. 222. r Ἀφω τα πυνθανεσθαι, ab interrogando vel conſulendo, Hygin. in fab. c. 50.

of all the earth [s]. The oracles were given out by a young virgin, till one was debauched: whereupon a law was made, that a very ancient woman ſhould give the anſwers, in the dreſs of a young maid, who was therefore called *Pythia*, from *Pythias*, one of Apollo's names; and ſometimes *Phœbas*; from Phœbus, another of them. But as to the manner that the woman underſtood the God's mind, mens opinions differ. Tully ſuppoſes, that ſome vapours exhaled out of the earth, and affected the brain much, and raiſed in it a power of divination [t].

P. What was the tripos on which the Pythian lady ſat?

M. Some ſay, that it was a table with three feet, on which ſhe placed herſelf when ſhe deſigned to give forth oracles; and becauſe it was covered with the ſkin of the ſerpent Python, they call it alſo by the name of *Cortina*. [u] But others ſay, that it was a veſſel in which ſhe was plunged before ſhe propheſied; or rather, that it was a golden veſſel furniſhed with ears, and ſupported by three feet, whence it was called *tripos*; and on this the lady ſat down. It happened that this tripos was loſt in the ſea, and afterwards taken up in the nets of fiſhermen, who mightily contended amongſt themſelves who ſhould have it; the Pythian prieſteſs, being aſked, gave anſwer, that it ought to be ſent to the *wiſeſt man of all Greece*. Whereupon it was carried to Thales of Miletus; who ſent it to Bias, as to a wiſer perſon. Bias referred it to another, and that other referred it to a fourth; till, after it had been ſent backward and forward to all the wiſe men, it returned again to Thales, who dedicated it to Apollo at Delphos.

P. Who

---

s Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Celſ. l. 7. t Cic. 1. de Divin. 14. apud Lil. Gyr. u Plut. in Solon.

P. Who were the *wiſe men of Greece?*

M. Theſe ſeven, to whoſe names I adjoin the places of their nativity; *Thales* of *Miletus*, *Solon* of *Athens*, *Chilo* of *Lacedæmon*, *Pittacus* of *Mytilene*, *Bias* of *Priene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add ſome remarkable things concerning ſome of them.

Thales was reckoned amongſt the wiſe men, becauſe he was believed to be the firſt that brought geometry into Greece. He firſt obſerved the courſes of the times, the motion of the winds, the nature of thunder, and the motions of the ſun and the ſtars. Being aſked what he thought the moſt difficult thing in the world? he anſwered, *To know one's ſelf;* which perhaps was the occaſion of the advice written on the front of Apollo's temple, to thoſe that were about to enter, [x] *Know thyſelf*, for there are very few that know themſelves.

When Solon viſited Crœſus the king of Lydia, the king ſhewed his vaſt treaſures to him, and aſked him whether he knew a man happier than he? "Yes," ſays Solon, "I know Tellus, a very poor "but a very virtuous man at Athens, who lives in "a little tenement there, and he is more happy than "your majeſty: For neither can theſe things make "us happy which are ſubject to the changes of the "times; nor is any one to be thought truly happy "till he dies." [y] It is ſaid, when king Crœſus was afterwards taken priſoner by Cyrus, and laid upon the pile to be burnt, he remembered the ſaying of Solon, and often repeated his name; ſo that Cyrus aſked why he cried out, *Solon*, and who the God was whoſe aſſiſtance he begg'd? Crœſus ſaid, "I find now by "experience that to be true which heretofore he "ſaid to me;" and ſo he told Cyrus the ſtory; who, hearing it, was ſo touched with the ſenſe of the

x Γνωθι σεαυτον Noſce teipſum. *Laert.*
y Plutarch. Herodotus.

the viciſſitude of human affairs, that he preſerved Crœſus from the fire, and ever after had him in great honour.

Chilo had this ſaying continually in his mouth, [z] *Deſire nothing too much.* Yet, when his ſon had got the victory at the Olympic games, the good man died with joy, and all Greece honoured his funeral.

Bias, a man no leſs famous for learning than nobility, preſerved his citizens a long time: "And "when at laſt," [a] ſays Tully, "his country Priene "was taken, and the reſt of the inhabitants, in their "eſcape, carried away with them as much of their "goods as they could;" one adviſed him to do the ſame: but he made anſwer, "[b] It is what I do al-"ready: for all the things that are mine I carry "with me." He often ſaid, "[c] That friends ſhould "remember to love one another ſo as perſons who "may ſometimes hate one another."

Of the reſt nothing extraordinary is reported.

SECT. V. *The ſignification of the Fable.* Apollo *means the* Sun.

EVERY one agrees, that by [d] *Apollo* the *ſun* is to be underſtood: for the four chief properties aſcribed to Apollo were the arts of propheſying, of healing, of darting, and of muſic; of all which we may find in the ſun a lively repreſentation and image. Was Apollo famous for his ſkill in propheſying and divination? and what is more agreeable to the nature of the ſun, than by its light to diſpel darkneſs, and to make manifeſt hidden and concealed truth? Was Apollo famous for his knowledge of medicine and his power of healing? Surely nothing in the world conduces more to the health

z Ne quid nimium cupias, Plin. l. 7. c. 32. a De Amicitia. b Ego vero facio, nam omnia mea mecum porto. Val. Max. l. c. 2. c Amicos ita amare oporteret ut aliquando eſſent oſuri. *Laert.* d Cicero de Nat. Deor. 3.

health and preſervation of all things than the ſun's heat and warmth: And therefore thoſe herbs and plants which are moſt expoſed to its rays, are found to have moſt power and virtue. Thirdly, is Apollo ſkilful in darting or ſhooting? And are not the ſun's rays like ſo many darts or arrows ſhot from his body to the earth? And, laſtly, how well does Apollo's ſkill in muſic agree to the nature of the ſun, which, being placed in the midſt of the planets, makes with them a kind of harmony, and all together, by their uniform motion, make as it were, a concert of muſic? And becauſe the ſun is thus placed in the midſt of the ſeven planets, the poets aſſert, that the inſtrument which Apollo plays on is a harp with ſeven ſtrings.

Beſides, from the things ſacrificed to Apollo [e], it appears that he was the ſun: the firſt of which things was the olive, the fruit of which ſo loves the ſun, that it cannot be nouriſhed in places diſtant from it. 2. The laurel [f], a tree of a hot nature, always flouriſhing, never old, and conducing not a little towards divination; and therefore the poets are crowned with laurel. 3. Among animals, ſwans [g] are offered to him; becauſe, as was obſerved before, they have from Apollo a faculty of divination; for they, foreſeeing their happineſs in death, die ſinging and pleaſed. 4. Griffins alſo and crows were ſacred to him for the ſame reaſon; and the hawk, which has eyes bright and piercing as the ſun; the cock, which foretells his riſing; and the graſhopper, a ſinging creature: Wherefore [h], it was a cuſtom among the Athenians to faſten golden graſhoppers to their hair in honour of Apollo.

And eſpecially, if [i] we derive the name of *Latona*, the mother of Apollo and Diana, from the Greek

e Theocr. in Herc. f Aerius. g Cic. Tuſcul. 1.
h Thucyd. Schol. Ariſt. i Vid. Lil. Gyr. 1. in Apoll.

Greek λανθανω [*lanthano* "to lie hid"], it will fignify, that before the birth of Apollo and Diana, that is, before the production of the ſun and moon, all things lay involved in darkneſs: From whence theſe glorious luminaries afterwards proceeded, as out of the womb of a mother.

But, notwithſtanding all this, ſeveral poetical fables have relation only to the ſun, and not to Apollo. And of thoſe therefore it is neceſſary to treat apart.

CHAP. VI.

SECT. I. *The* SUN. *His Genealogy and Names.*

THIS glorious Sun, which illuſtrates all things with his light, is called *Sol*, as [k] Tully ſays, *either becauſe he is the ONLY heavenly body that is of that magnitude; or becauſe, when he riſes, he puts out all the other heavenly bodies, and ONLY appears himſelf.* Although the poets have ſaid that there were five Sols, and Tully reckons them up; yet whatever they delivered concerning each of them ſeverally, they commonly apply to one, who was the ſon of Hyperion, and nephew to Æther, begotten of an unknown mother.

The Perſians call the ſun [l] *Mithra*, and, accounting him the greateſt of their Gods, worſhip him in a cave. His ſtatue bears the head of a lion, on which a turban, called *tiara*, is placed; and it is clothed with Perſian attire, holding with both hands a mad bull by the horns. [m] Thoſe that deſired to become his prieſts, and underſtand his myſteries, did

k Vel quia Solus ex omnibus ſideribus tantus eſt; vel quia cum exortus eſt; obſcuratis omnibus, Solus apparet. Cic. de Nat. Deorum, l. 2. & 3.

l Heſych. & Lactant. Gram. apud Lil. Gyr.

m Duris, 7. Hiſt. ap. Athen.

did firſt undergo a great many hardſhips, diſgraces, ſtripes, colds, heats, and other torments, before they could attain to the honour of that employment. And, behold the holineſs of their religion! it was not lawful for the kings of Perſia to get drunk, but upon that day in which the ſacrifices were offered to *Mithra* [n].

The Egyptians called the ſun [o] *Horus*; whence comes the name of thoſe parts called *horæ*, *hours*, into which the ſun divides the day. They repreſented his power by a ſceptre, on the top of which an eye was placed; by which they ſignify that the ſun ſees every thing, and that all things are ſeen by his means.

Theſe [p] Horæ were thought to be the daughters of Sol and Chronis, who early in the morning prepare the chariot and the horſes for their father, and open the gates of the day.

Sect. II. *Actions of Sol.*

NO other actions of Sol are mentioned, but his debaucheries and love intrigues between him and his miſtreſſes; whereby he obſcured the honour of his name: The moſt remarkable of which are theſe that follow:

1. He lay with Venus in the iſland of Rhodes; when [q] it is ſaid the heavens rained gold, and the earth clothed itſelf with roſes and lilies; from whence the iſland was called [r] *Rhodes*. 2. Of Clymene he begat one ſon named *Phaëton*, and ſeveral daughters. 3. Of Neæra, he begat Paſiphaë, and of Parce, Circe. To omit the reſt of his brood, of more obſcure note, according to my method, I ſhall ſay ſomething of each of theſe; but firſt, (ſince I have mentioned Rhodes), I will ſpeak a little

n Greg. Nazianz. Orat. 1. in Jul. o Plut & Oſir.
p Homer, Iliad & Odyſſ. 4 Plutarch. Boccat. l. 4. c. 4.
q Pindar in Olymp. r Ἀπο του ῥοδα a *Roſa*.

ttle of the Rhodian Coloſſus, which was one of the ſeven wonders of the world, and of the other ſix.

SECT. III. *The ſeven wonders of the world.*

P. WHAT were thoſe ſeven wonders of the world?

M. They are theſe that follow.

1. The Coloſſus at Rhodes [s], a ſtatue of the ſun, ſeventy cubits high, placed acroſs the mouth of the harbour; a man could not graſp his thumb with both his arms. Its thighs were ſtretched out to ſuch a diſtance, that a large ſhip under ſail might eaſily paſs into the port between them. It was twelve years making, and coſt three hundred talents [t]. It ſtood fifty years, and at laſt was thrown down by an earthquake. And from this coloſs the people of Rhodes were named *Coloſſenſes*: and now every ſtatue of unuſual magnitude is called *coloſſus*.

2. The temple of Diana at Epheſus, was a work of the greateſt magnificence, which the ancients prodigiouſly admired [u]: two hundred and twenty years were ſpent in finiſhing it, though all Aſia was employed. It was ſupported by one hundred and twenty-ſeven pillars ſixty feet high, each of which was raiſed by as many kings. Of theſe pillars thirty-ſeven were engraven. The image of the Goddeſs was made of ebony, as we learn from hiſtory.

3. The mauſoleum, or ſepulchre of Mauſoleus king of Caria [x], built by his queen Artemiſia, of the pureſt marble; and yet the workmanſhip of it was much more valuable than the marble. It was, from north to ſouth, ſixty-three feet long, almoſt four hundred and eleven feet in compaſs, and

---

s Plin. 34. c. 17.

18 s. 4d. Engliſh money.

x Plin. lib. 36. c. 5.

t A Rhodian talent is worth 322 l.

u Plin. l. 7. c. 38. & l. 16. c. 40.

and twenty-five cubits (that is, about thirty-five feet) high, ſurrounded with thirty-ſix columns, that were beautified in a wonderful manner: and from this mauſoleum all other ſumptuous ſepulchres are called by the ſame name.

4. A ſtatue of Jupiter, in the temple of the city [y] Olympia, carved with the greateſt art by Phidias, out of ivory, and made of a prodigious ſize.

5. The walls of the city of Babylon (which was the metropolis of Chaldea [z]), built by queen Semiramis, whoſe circumference was ſixty miles, and their breadth fifty feet; ſo that ſix chariots might conveniently paſs upon them in a row.

6. The [a] pyramids of Egypt; three of which, remarkable for their height, ſtill remain. The firſt has a ſquare baſis, and is one hundred and forty-three feet long, and one thouſand feet high: It is made of great ſtones, the leaſt of them is thirty feet thick. Three hundred and ſixty thouſand men were employed in building it for the ſpace of twenty years. The two other pyramids, which are ſomewhat ſmaller, attract the admiration of all ſpectators. In theſe pyramids, it is reported, the bodies of the kings of Egypt lie interred.

7. The royal palace of [b] Cyrus king of the Medes, made by Menon, with no leſs prodigality than art; for he cemented the ſtones with gold.

Sect. IV. *The children of the Sun.*

NOW let us turn our diſcourſe again to Sol's children, the moſt famous of which was Phaëton, who gave the poets an excellent opportunity of ſhewing their ingenuity by the following action. Epaphus, one of the ſons of Jupiter, quarrelled with Phaëton,

y Plin. l. 36. c. 3. z Idem. l. 6. c. 26. a Plin. l. 36. c. 12. Belo. l. 2. c. 32. Sing. Obſervat. b Calepin. V. Miraculum.

Phaëton, and said, that though he called himself the son of Apollo, he was not; and that his mother Clymene invented this pretence only to cover her adultery. This slander so provoked Phaëton, that, by his mother's advice, he went to the royal palace of the Sun, to bring from thence some indubitable marks of his nativity. The Sun received him, when he came, kindly, and owned him his son; and, to take away all occasion of doubting hereafter, he gave him liberty to ask any thing, swearing by the Stygian lake (which sort of oath none of the Gods dare violate), that he would not deny him. Hereupon Phaëton desired leave to govern his father's chariot for one day, which was the occasion of great grief to his father; who, foreseeing his son's ruin thereby, was very uneasy that he had obliged himself to grant a request so pernicious to his son; and therefore endeavoured to persuade him not to persist in his desire [b], telling him that he sought his own ruin, and was desirous of undertaking an employment above his ability, and which no mortal was capable to execute. Phaëton was not moved with the good advice of his father; but pressed him to keep his promise,

b ——— "Temeraria dixit
"Vox mea facta tua est Utinam promissa liceret
"Non dare: Confiteor, solum hoc tibi, nate, negarem.
"Dissuadere licet. Non est tua tuta voluntas;
"Magna petis, Phaeton, & quæ non viribus istis
"Munera conveniunt, nec tam puerilibus annis.
"Sors tua mortalis: non est mortale quod optas."
'Twas this alone I could refuse a son,
Else by's own wish and my rash oath undone.
Thou to thy ruin my rash vow dost wrest:
O! would I could break promise! Thy request,
Poor hapless youth forego; retract it now,
Recall thy wish, and I can keep my vow.
Think, Phaeton, think o'er thy wild desires;
That work more years, and greater strength requires:
Confine thy thoughts to thy own humble fate;
What thou wouldst have, becomes no mortal state.

miſe, and perform what he had ſworn by the river Styx to do [c]. In ſhort, the father was forced to comply with his ſon's raſhneſs; and therefore unwillingly granted what was not now in his power, after his oath, to deny; nevertheleſs, he directed him how to guide the horſes, and eſpecially he adviſed him to obſerve the middle path. Phaëton was tranſported with joy [d], mounted the chariot, and taking the reins, he began to drive the horſes, which, finding him unable to govern them, ran away, and ſet on fire both the heavens and the earth. Jupiter, to put an end to the conflagration, ſtruck him out of the chariot with thunder, and caſt him headlong into the river Po. His ſiſters Phaëthuſa, Lampetia, and Phœba, lamenting his death inceſſantly upon the banks of that river, were turned, by the pity of the Gods, into poplar-trees, from that time weeping amber inſtead of tears. A great fire that happened in Italy near the Po, in the time of king Phaëton, was the occaſion of this fable; and the ambitious are taught hereby what event they ought to expect when they ſoar higher than they ought.

[c] Circe, the moſt ſkilful of all ſorcereſſes, poiſoned her huſband, a king of the Sarmatians; for which ſhe was baniſhed by her ſubjects, and flying

---

c ——" Dictis tamen ille repugnat,
" Propoſitumque premit, flagratque cupidine currus."
In vain to move his ſon the father aim'd;
He with ambition's hotter fire inflam'd,
His ſire's irrevocable promiſe claim'd.

d " Occupat ille levem juvenili corpore currum,
" Statque ſuper, manibuſque datas contingere habenas
" Gaudet, & invito grates agit inde parenti."
Now Phaeton, by lofty hopes poſſeſs'd,
The burning ſeat with joyful vigour preſs'd;
With nimble hands the heavy reins he weigh'd,
And thanks unpleaſing to his father paid.

Ovid. Metam. l. 2.

c Ovid. Metam. 14.

ing into Italy, fixed her ſeat upon the promontory Circæum, where ſhe fell in love with Glaucus, a ſea-god, who at the ſame time loved Scylla: Circe turned her into a ſea-monſter, by poiſoning the water in which ſhe uſed to waſh. She entertained Ulyſſes, who was driven thither by the violence of ſtorms, with great civility, and reſtored his companions unto their former ſhapes; whom, according to her uſual cuſtom, ſhe had changed into hogs, bears, wolves, and the like beaſts. Ulyſſes was armed againſt her aſſaults, ſo that ſhe ſet upon him in vain. It is ſaid that ſhe drew down the very ſtars from heaven: whence we are plainly informed, that voluptuouſneſs (whereof Circe is the emblem) alters men into ravenous and filthy beaſts; that even thoſe who, with the luſtre of their wit and virtue, ſhine in the world as ſtars in the firmament, when once they addict themſelves to obſcene pleaſures, become obſcure and inconſiderable, falling, as it were, headlong from the glory of heaven.

[f] Paſiphae was the wife of Minos king of Crete. She fell in love with a bull, and obtained her deſire by the aſſiſtance of Dædalus, who for that purpoſe incloſed her in a wooden cow. She brought forth a Minotaur, a monſter, one part of which was like a man, the other like a bull [g]. Now the occaſion of this fable, they ſay, was this: Paſiphae loved a man whoſe name was Taurus, and had twins by him in Dædalus's houſe; one of whom was very like her huſband Minos, and the other like its father. But however that is, the Minotaur was ſhut up in the labyrinth that Dædalus made by the order of king Minos. This labyrinth was a place diverſified with very many windings and turnings, and croſs paths running into one another.

f Ovid. Metam. 14. g Serv. ap. Boccat. l. 4.

ther. How this Minotaur was killed, and by whom, I ſhall ſhew particularly in its place in the hiſtory of Theſeus. [h] Dædalus was an excellent artificer of Athens; who firſt, as it is ſaid, invented the axe, the ſaw, the plumb-line, the auger, and glue; he alſo firſt contrived maſts and yards for ſhips: Beſides, he carved ſtatues ſo admirably, that they not only ſeemed alive, but would never ſtand ſtill in one place; nay, would fly away unleſs they were chained. This Dædalus, together with Icarus his ſon, was ſhut up by Minos in the labyrinth which he had made, becauſe he had aſſiſted the amours of Paſiphae; whereupon he made wings for himſelf and his ſon with wax and feathers of birds. Faſtening theſe wings to his ſhoulders, he flew out of Crete into Sicily; at which time Icarus, in his flight, neglected his father's advice, and obſerved not his due courſe, but out of a juvenile wantonneſs flew higher than he ought; whereupon the wax was melted by the heat of the ſun, and the wings broke in pieces; and he fell into the ſea, which is ſince, [i] according to Ovid, named the *Icarian Sea* from him.

To theſe *children of the ſun* we may add his niece and his nephew Byblis and Caunus. Byblis was ſo much in love with Caunus, though he was her brother, that ſhe employed all her charms to entice him to commit inceſt; and when nothing would overcome his modeſty, ſhe followed him ſo long, that at laſt being quite oppreſſed with ſorrow and labour, ſhe ſat down under a tree, and ſhed ſuch a quantity of tears [k], that ſhe was converted into a fountain.

CHAP.

---

h Ovid. Metam. l. 8. Pauſan. in Attic.

i "Icarus Icariis nomina fecit aquis." Ovid. Triſt. 1. Icarian ſeas from Icarus were call'd.

k "Sic lachrymis conſumpta ſuis Phœbeia Byblis

"Ver-

Pl. IV.

CHAP. VII.

SECT. I. MERCURY. *His Image and Birth.*

P. WHO is that young man [l], with a cheerful countenance, an honeſt look, and lively eyes; who is ſo fair without paint; having wings fixed to his hat and ſhoes, and a rod in his hand, which is winged, and bound about by two ſerpents?

M. It is the image of Mercury, as the Egyptians paint him; whoſe face is partly black and dark, and partly clear and bright; becauſe ſometimes he converſes with the celeſtial, and ſometimes with the infernal Gods. He wears winged ſhoes, (called *talaria*); wings are alſo faſtened to his hat, called *petaſus*); becauſe, ſince he is the meſſenger of the Gods, he ought not only to run, but to fly.

P. Of what parents was he born?

M. [m] His parents were Jupiter and Maia, the daughter of Atlas; and for that reaſon, perhaps, they uſed to offer ſacrifices to him in the month of May. They ſay that Juno ſuckled him a while in his infancy; and once, while he ſucked the milk very greedily, his mouth being full, it ran out of it upon the heavens; which made that white ſtream which they call [n] *the milky way*.

" Vertitur in fontem, qui nunc quoque vallibus imis
" Nomen habet dominæ, nigraque ſub ilice manat." Ov. Met.
Thus the Phœbean Byblis, ſpent in tears,
Becomes a living fountain, which yet bears
Her name, and, under a black oak that grows
In thoſe rank vallies, plentifully flows. *Sandys.*

l Galen ap. Nat. Com. l. 5. m Heſiod. in Theogon. Hor. Carm. l. 1. n Via lactea quam Græci vocant Galaxiam, απο τυ γαλακτος, a lacte. Macrob. & Suidas.

SECT. II. *The Offices and Qualities of Mercury.*

P. WHAT were Mercury's offices and qualities?

M. He had many offices. 1. [o] The firſt and chiefeſt of them was to carry the commands of Jupiter; whence he is commonly called *the meſſenger of the Gods.* 2. He ſwept the room where the Gods ſupped, and made the beds, and underwent many other the like ſervile employments. Hence he was ſtiled [p] *Camillus*, or *Caſmillus*, that is, *an inferior ſervant of the Gods*; for anciently [q] all boys and girls under age were called *Camilli* and [r] *Camillæ*: and the ſame name was afterwards given to the young men and maids, who [s] attended the prieſts at their ſacrifices: though the people of Bœotia [t], inſtead of *Camillus*, ſay *Cadmillus*; perhaps from the Arabian word *Chodam*, *to ſerve*; or from the Phœnician word *Chadmel*, *God's ſervant*, or *miniſter ſacer*. 3. [u] He attended upon dying perſons, to unlooſe their ſouls from the chains of the body, and carry them to hell. He alſo revived and placed into new bodies thoſe ſouls which had completed their full time in the Elyſian fields. [x] Almoſt all which things Virgil compriſes in ſeven verſes.

His

---

o Lucian dial. Maiæ et Mercurii. p Stat. Tullian 2. de Vocab. rerum. q Serv. in 12. Æn. r Pacuv. in Medea. Dion. Halicarn. l. 2. Macrob. Saturn. 3. s Bochart. Georg. l. 1. c. 2. t Sophocl. in Oedip. u Hom. Odyſſ. 24.

x " Dixerat. Ille patris magni parere parabat
" Imperio & primum pedibus talaria nectit
" Aurea, quæ ſublimem alis ſive æquora ſupra
" Seu terram rapido pariter cum flumine portant.
" Tum Virgam capit; hac animas ille evocat Orco
" Pallentes, alias ſub triſtia Tartara mittit:
" Dat ſomnos, adimitque, & lumina morte reſignat."
Hermes obeys, with golden pinions binds
His flying feet, and mounts the weſtern winds:

And,

His remarkable qualities were likewiſe many. 1. They ſay, that he was the inventor of letters. This is certain, he excelled in eloquence and the art of ſpeaking well; inſomuch that the Greeks called him *Hermes*, from his ſkill [y] in *interpreting* or *explaining*; and therefore he is accounted [z] the God of the rhetoricians and orators. 2. He is reported to have been the inventor of contracts, weights, and meaſures; to have taught the arts of buying, ſelling, and trafficking; and to have received the name of *Mercury* from [a] his *underſtanding of merchandiſe*. Hence he is accounted the *God of the merchants*, and the *God of gain*; ſo that all unexpected gain and treaſure that comes of a ſudden, is from him called ἑρμαιον or ἑρμαιον (*Hermeion* or *Hermaion*). 3. In the art of thieving [b] he certainly excelled all the ſharpers that ever were or will be; for he is the very Prince and God of thieves. The very day on which he was born, he ſtole away ſome cattle from king Admetus's herd, although Apollo was keeper of them; who complained much of the theft, and bent his bow againſt him: but in the mean time, Mercury ſtole even his arrows from him. Whilſt he was yet an infant, and entertained by Vulcan, he ſtole his tools from him. He took away by ſtealth Venus's girdle, while ſhe embraced him, and Jupiter's

And, whether o'er the ſeas or earth he flies,
With rapid force they bear him down the ſkies.
But firſt he graſps, within his awful hand,
The marks of ſovereign pow'r, his magic wand:
With this he draws the ſouls from hollow graves;
With this he drives them down the Stygian waves;
With this he ſeals in ſleep the wakeful ſight;
And eyes, though cloſ'd in death, reſtores to light. *Vir. Æn.* 4.

y Ἀπο τε ἑρμηνευειν, i. e. ab interpretando. z Tertul. l. de Coronis Feſtus, Fulgent. Philoſtrat. in Soph. 3.

a A mercibus, vel a mercium cura.

b Lucian. Dial. Apoll. & Vulc.

ſceptre: He deſigned to ſteal the thunder too, but he was afraid leſt it ſhould burn him. 4. He was mightily ſkilful in making peace; and for that reaſon was ſometimes painted with chains of gold flowing from his mouth, with which he linked together the minds of thoſe that heard him. And he not only pacified mortal men, but alſo the immortal gods of heaven and hell; for, whenever they quarrelled among themſelves, he compoſed their differences.

This appeaſing faculty of his is ſignified by the rod that he holds in his hand, which Apollo heretofore gave him, becauſe he had given Apollo an harp. [c] This rod had a wonderful faculty of deciding all controverſies. This virtue was firſt diſcovered by Mercury; who ſeeing two ſerpents fighting as he travelled, he put his rod between them, and reconciled them preſently; for they mutually embraced each other, and ſtuck to the rod, which is called *caduceus*. From hence [d] all embaſſadors ſent to make peace are called *Caduceatores*. For as wars were denounced by [e] *Feciales*, ſo they were ended by *Caduceatores*.

Sect. III. *Actions of Mercury.*

P. ARE any of his actions recorded in hiſtory?

M. Yes, ſeveral; and ſuch as, in my judgment,

---

c "Pacis & armorum, ſuperis imiſque Deorum,
"Arbiter, alato qui pede carpit iter." Ovid. Faſt. l. 5.
Thee wing'd-foot all the Gods, both high and low,
The arbiter of peace and war allow.
"Atlantis Tegææ Nepos, commune profundis
"Et ſuperis numen, qui fas per limen utrumque
"Solu- habes, geminoque facis compendia mundo."
Fair Maia's ſon, whoſe pow'r alone doth reach
Heaven's brighteſt towers, and hell's darkeſt beach,
A common God to both, can jarring worlds appeaſe.
Claudian de Rapt. Pref.

d Homer in Hymnis. e Lexic. Lat. in hoc verbo.

ment, do not much deſerve to be remembered. However, the following account is moſt remarkable.

He had a ſon by his ſiſter Venus, called [f] *Hermaphroditus*, who was a great hunter. In thoſe woods where he frequently hunted, a nymph called *Salmacis* lived, who greatly admired, and fell in love with him; for he was very beautiful, but a great woman hater. She often tempted the young man, but was often repulſed; yet ſhe did not deſpair. She lay in ambuſh at a fountain where he uſually came to bathe; and, when he was in the water, ſhe alſo leaped in to him: ſhe could not, however, overcome his extraordinary modeſty. Thereupon, it is ſaid, ſhe prayed to the Gods above, that the bodies of both might become one; which was granted. Hermaphroditus was amazed when he ſaw this change of his body; and deſired, that, for his comfort, ſome other perſon might be like him. He obtained his requeſt; for [g] whoſoever waſhed himſelf in that fountain (called *Salmacis*, in the country of Caria) became an hermaphrodite, that is, had both ſexes. I am unwilling to omit the following ſtory.

A herdſman, whoſe name was *Battus*, ſaw Mercury ſtealing Admetus's cows from Apollo their keeper. When Mercury perceived that his theft was diſcovered, he went to Battus, and deſired that he would ſay nothing, and gave him a delicate cow. Battus promiſed him ſecrecy. Mercury, to try his fidelity, came in another ſhape to him, and aſked him about the cows; whether he ſaw them, or knew the place where the thief carried them? Battus denied it; but Mercury preſſed him hard, and promiſed that he would give him both a bull and a cow if he would diſcover it.

f *i. e.* Mercurio Venus nam Ἑρμῆς eſt Mercurius, & Ἀφροδίτη Venus.

g Ovid. Metam. l. 4.

With this promiſe he was overcome; whereupon Mercury was enraged, and laying aſide his diſguiſe, turned him into a ſtone called *Index*. This ſtory Ovid deſcribes in very elegant verſe [h].

The ancients uſed to ſet up ſtatues where the roads croſſed: theſe ſtatues they called *indices*, becauſe, with an arm or finger held out, they ſhewed the way to this or that place. The Romans placed ſome in public places and highways; as the Athenians did at their doors, to drive away thieves; and they called theſe ſtatues *Hermæ*, from Mercury, whoſe Greek name was *Hermes*; concerning which Hermæ it is to be obſerved,

1. Theſe images have neither [i] hands nor feet; and from hence Mercury was called *Cyllenius*, and by contraction [k] *Cyllius*; which words are derived from a Greek word ſignifying a *man without hands or feet*; and not from *Cyllene*, a mountain in Arcadia, in which he is educated.

2. A purſe was uſually hung to a ſtatue of Mercury, [l] to ſignify that he was the God of *Gain or Profit*, and preſided over merchandiſing; in which, becauſe many times things are done by fraud and treachery, they gave him the name of *Dolius*.

3. The Romans uſed to join the ſtatues of Mercury

h "At Battus, poſtquam eſt merces geminata, Sub illis
"Montibus, inquit, erant: & erant ſub montibus illis.
"Riſit Atlantiades; &, Me mihi, perfide, prodis:
"Me mihi prodis, ait? perjuraque pectora vertit
"In duram filicem, qui nunc quoque dicitur index."
Battus, on th' double proffer, tells him, There,
Beneath thoſe hills, beneath thoſe hills they were.
Then Hermes, laughing loud, What knave I ſay,
Me to myſelf, myſelf to me betray?
Then to a touchſtone turn'd his perjur'd breaſt,
Whoſe nature now is in that name expreſs'd.

i Sunt Ανοδες και αχειρες. Herod. l. 1, nuum & pedum expers. Lil. Gyraldus. apud Lip.

k Κυλλις, i. e. manuum & pedum expers. Lil. Gyraldus. apud Lip.

l Macrob. & Suid.

cury and Minerva together; and these images they called [m] *Hermathenæ*, and sacrificed to both deities upon one and the same altar. Those who had escaped any great danger, always offered sacrifices to Mercury: [n] They offered up a calf, and milk, and honey, and especially the tongues of the sacrifices, which, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. It is said that the Megarenses first used this ceremony.

CHAP. VIII.

SECT. I. BACCHUS. *His Image.*

M. WHY do you laugh, Palæophilus?

P. Can any body forbear laughing, who sees that filthy, shameless, and immodest God, placed next to Mercury, [o] with a naked body, a red face, lascivious looks, in an effeminate posture, dispirited with luxury, and overcome with wine. His swoln cheeks resemble bottles; his great belly, fat breasts, and his distended swelling paunch, represent a hogshead, rather than a God to be carried in that chariot.

M. That is no wonder; for it is Bacchus himself, *the God of wine*, and *the captain and emperor of drunkards*. He is crowned with ivy and vine leaves, and has a thyrsus instead of a sceptre, which is a javelin with an iron head, encircled by ivy or vine leaves, in his hand. [p] He is carried in a chariot, which is sometimes drawn by tigers and lions, and sometimes by lynxes and panthers: and,

m Cicero. n Pausan. in Attic. Ovid. Metam. 4. Callistrat. Homer. o Euripides in Bacchis. p Ovid. de Arte Amandi, Aristoph. Scholiast. in Plutum. Strabo, l. 26. Ovid. Metam. 3. & 4.

like a king, he has his guards, [q] who are a drunken band of ſatyrs, demons, nymphs that preſide over the wine-preſſes, fairies of fountains, and prieſteſſes. Silenus oftentimes comes after him, ſitting on an aſs that bends under his burden.

P. But what's here? This Bacchus has got horns, and is a young man without a beard: I have heard that the inhabitants of Elis paint him like an old man with a beard.

M. It is true. He is ſometimes painted an old man, and ſometimes a ſmooth and beardleſs boy, as [r] Ovid and [s] Tibullus deſcribe him. I ſhall give you the reaſon of all theſe things, and of his horns, mentioned alſo in Ovid [t], before I make an end of this fable.

SECT. II. *Deſcent of Bacchus.*

THE birth of Bacchus was both wonderful and ridiculous, if the poets may be heard; as they muſt, when the diſcourſe is about fables.

They tell us, that when Jupiter was in love with Semele, it raiſed Juno's jealouſy higher than it ever was before. Juno therefore endeavoured to deſtroy her; and, in the ſhape of an old woman, viſited Semele, wiſhed her much joy from her acquaint-

ance

---

q Cohors Satyrorum, Cobalorum, Lenarum, Naiadum, atque Baccharum.

r ——" Tibi inconſumpta juventa?
" Tu pure æternus, tu formoſiſſimus alto
" Conſpiceris cælo, tibi, cum ſine cornibus adſtas,
" Virgineum caput eſt."
—— Still doſt thou enjoy
Unwaſted youth? Eternally a boy
Thou'rt ſeen in heaven, whom all perfections grace;
And, when unhorn'd, thou haſt a virgin's face.

s " Solis æterna eſt Phœbo Bacchoque juventa."
Phœbus and Bacchus only have eternal youth.

t " Accedant capiti cornua, Bacchus eris."
Clap to thy head a pair of horns, and Bacchus thou ſhalt be.

tance with Jupiter, and adviſed her to oblige him, when he came, by an inviolable oath, to grant her a requeſt; and *then*, ſays ſhe to Semele, *aſk him to come to you as he is wont to come to Juno; and he will come clothed in all his glory, majeſty, and honour.* Semele was greatly pleaſed with this advice; and therefore, when Jupiter viſited her next, ſhe [u] begged a favour of him, but did not expreſsly name the favour. Jupiter bound himſelf in the moſt ſolemn oath to grant her requeſt, let it be what it would. Semele, encouraged by her lover's kindneſs, and little foreſeeing that what ſhe deſired would prove her ruin, begged of Jupiter to come to her embraces in the ſame manner that he careſſed Juno. What Jupiter had ſo ſolemnly ſworn to perform, he could not refuſe. He could not recall his words, nor free himſelf from the obligation of his oath; ſo that he puts on all his terrors, arrayed himſelf with his greateſt glory, and in the

u ——" Rogat illa Jovem ſine nomine munus.
" Cui Deus: Elige, ait, nullam patiere repulſam:
" Quoque magis credas, Stygii quoque conſcia ſunto
" Numina torrentis Timor, & Deus ille Deorum eſt.
" Læto malo, nimiumque potens, perituraque amantis
" Obſequio, Semele: Qualem Saturnia, dixit,
" Te ſolet amplecti, Veneris cum fœdus initis,
" Da mihi te talem."
——She aſk'd of Jove a gift unnam'd.
When thus the kind conſenting God reply'd:
Speak but the choice, it ſhall not be deny'd:
And, to confirm thy faith, let Stygian Gods,
And all the tenants of hell's dark abodes,
Witneſs my promiſe; theſe are oaths that bind,
And Gods that keep e'en Jove himſelf confin'd.
Tranſported with the ſad decree, ſhe feels
Ev'n mighty ſatisfaction in her ills;
And juſt about to periſh by the grant
And kind compliance of her fond gallant,
Says, Take Jove's vigour, as you uſe Jove's name,
The ſame the ſtrength, and ſinewy force the ſame;
As when you mount the great Saturnia's bed,
And, lock'd in her embrace, diffuſive glories ſhed.

midſt of thunder and lightning entered Semele's houſe. [w] Her mortal body was not able to ſtand the ſhock; ſo ſhe periſhed in the embraces of her lover; for the thunder ſtruck her down and ſtupified her, and the lightning reduced her to aſhes. So fatal are the raſh deſires of the ambitious! When ſhe died ſhe was big with child of Bacchus; who was preſerved, after his mother's deceaſe, in ſuch a manner as will make you laugh to hear it: for the [x] infant was taken out of his mother's womb, and ſewed into Jupiter's thigh; from whence, in fulneſs of time it was born; and then [y] delivered into the hands of Mercury, to be carried into Eubœa, to Macris the daughter of Ariſtæus, [z] who immediately anointed his lips with honey, and brought him up with great care in a cave, to which there were two gates.

Sect. III. *Names of Bacchus.*

WE will firſt ſpeak of his proper name, and then come to his titles and ſurname.

Bacchus was ſo called from a [a] Greek word which ſignifies to *revel;* and, from the ſame reaſon, the wild women his companions are called [b] *Thyades* and

---

w——" Corpus mortale tumultus
" Non tulit æthereos, doniſque jugalibus arſit."
Nor could her mortal body bear the ſight
Of glaring beams, and ſtrong celeſtial light;
But, ſcorch'd all o'er with Jove's embrace, expir'd,
And mourn'd the gift ſo eagerly deſir'd.

x——— ' Genetricis ab alvo
Eripitur, patrioque tener (ſi credere dignum eſt)
Inſuitur femori, maternaque tempora complet."
The imperfect babe, that in the womb does lie,
Was ta'en by Jove, and ſew'd into his thigh,
His mother's time accompliſhing.

y Eurip. Bacch. Nat. Com. l. 4. z Apol. 4. Argon.

a Απο τα βακχευειν, ſeu βακχειον, ab inſaniendo. Euſtath. apud Lil. b Απο της θυας, a furore ac rabie. Virg. Æn. 4.

and [c] *Mænades*, which words ſignify *madneſs* and *folly*. They were alſo called [d] *Mimallones*, that is, *imitators* or *mimics*, becauſe they imitated Bacchus's actions.

[e] *Biformis*, becauſe he was reckoned both a young and an old man, with a beard and without a beard; or becauſe wine, whereof Bacchus is the emblem, makes people ſometimes cheerful and pleaſant, ſometimes peeviſh and moroſe.

He was named [f] *Briſæus*, either (as ſome think) from the nymph his nurſe; or from the uſe of the grapes and honey, which he invented, (for *briſa* ſignifies a bunch of preſſed grapes); or elſe from the promontory Briſa in the iſland of Leſbos, where he was worſhipped.

[g] *Bromius*, from the crackling of fire and noiſe of thunder that were heard when his mother was killed in the embraces of Jupiter.

[h] *Bimater* or *Bimeter*, becauſe he had two mothers; the firſt was Semele, who conceived him in the womb; and the other, the thigh of Jupiter, into which he was received after he was ſaved from the fire.

He is called by divers of the Greeks [i] *Bugenes*, that is, *born of an ox*; and from thence *Turiformis*, or *Tauriceps*: and he is ſuppoſed to have horns, becauſe he firſt ploughed with oxen; or becauſe he was the ſon of Jupiter Ammon, who had the head of a ram.

[k] *Dæmon bonus*, the *good Angel*; and in feaſts, after the victuals were taken away, the laſt glaſs was drunk round to his honour.

Di-

---

c A μαινομαι, inſanio, ferocio. d A μιμαομαι, imitor.
e Διμορφος, Diod. apud Lil. f Cornut. in Perſ. Sat. 1.
g Απο του Βρομω, ab incendii crepitu, tonitruſque ſonitu. Ovid. Metam. 4. h Idem, ibid. i Βυγενης, i. e. a bove genitus, Clemens Strom. Euſ. l. 4. Præp. Evang. k Diodor. l. 5. Idem, l. 3.

[l] *Dithryambus*, which ſignifies either that he was born twice, of Semele and of Jove; or the double gate which the cave had in which he was brought up; or perhaps it means that drunkards cannot keep ſecrets; but whatever is in the head comes into the mouth, and then burſts [m] forth, as faſt as it would out of two doors.

Dionyſius or *Dionyſus* [n], from his father Jupiter, or from the nymphs called *Nyſæ*, by whom he was nurſed, as they ſay; or from a Greek word ſignifying [o] *to prick*, becauſe he pricked his father's ſide with his horns when he was born; or from Jupiter's lameneſs, [p] who limped when Bacchus was in his thigh; or from an iſland among the Cyclades, called *Dia* or *Naxos*, which was dedicated to him when he married Ariadne; or, laſtly, from the city of Nyſa, in which Bacchus reigned.

[q] *Evibus*, or *Evohus*. For, in the war of the giants, when Jupiter did not ſee Bacchus, he thought that he was killed, and cried out, [r] *Alas, ſon!* or becauſe, when he found that Bacchus had overcome the giants, by changing himſelf into a lion, he cried out again, [s] *Well done, ſon.*

[t] *Evan*, from the acclamations of the Bacchantes, who were therefore called *Evantes*.

Euchius, [u] becauſe Bacchus fills his glaſs plentifully, even up to the brim.

[w] *Eleleus* and *Eleus*, from the acclamation wherewith they animated the ſoldiers before the fight, or en-

---

l Ἀπὸ τῦ δὶς εἰς θύραν ἀναβαινειν, a bis in januam ingrediendo. Diodor. Orig. Euſeb. m Quaſi per geminam portam, hic proverbialiter de vino, facit τὸ σῶμα διθυρον. n Ἀπὸ τῦ Διὸς, a Jove, Phurnut. in fab. o a νυσσω, pungo, Lucian. Dial. p Νυσὸς, i. e. claudus. Nonn. l. 9. q Eheu υἱὸς! Eheu fili! Eurip. in Bacch. r Virg. Æn. 7. s Εὖ υἱὲ! Euge fili! Cornut. in Perſ. t Virg. Æn. 6 Ovid. Metam. 4. u Ab ευχειν, i. e. bene ac large fundo. Nat. Com. l. 5. w Ab ἐλελὺ exclamatione bellica. Ovid. Metam. 4. Æſchyl. in Prometh.

encouraged them in the battle itſelf. The ſame acclamation was alſo uſed in celebrating the orgia, which were ſacrifices offered up to Bacchus.

[x] *Iacchus* was alſo one of his names, from the noiſe which drunken men make: and this [y] title is given him by Claudian; from whoſe account of Bacchus we may learn, that he was not always naked, but ſometimes clothed with the ſkin of a tiger.

Lenæus; becauſe, as Donatus ſays, [z] wine palliates and aſſuages the ſorrows of mens minds. But Servius thinks that this name, ſince it is a Greek name, ought not to be derived from a Latin word, as Donatus ſays, but from a Greek [a] word which ſignifies the *vat* or *preſs* in which wine is made.

[b] *Liber* and *Liber Pater*, from *libero*; as in Greek they call him Ελευθεριος, [*Eleutherios*], the *deliverer*; for he is the ſymbol of Liberty, and was worſhipped in all free cities.

Lyæus and *Lyceus* ſignify the ſame with liber: for wine [c] *frees* the mind from cares; and thoſe who have drank plentifully, ſpeak whatever comes in their minds, as [d] Ovid ſays.

The

---

x Ab ἰαχχειν, clamo, vociferor.

y——" Lætuſque ſimul procedit Iacchus
" Crinali florens hedera: Quem Parthica Tigris
" Velat, & auratos in nodum colligit ungues."
—— The jolly God comes in,
His hair with ivy twin'd, his clothes a tiger's ſkin!
Whoſe golden claws are clutch'd into a knot.
De raptu Proſerp. l. 1.

z Quod leniat mentem vinum. a Απο του ληνου or λημνα, i. e. torculari. Servius in Virg. Georg. l. 2. b Virg. Ecl. 7. Plutarch in Probl. Pauſan. in Attic. c Απο τω λυειν, i. e. a ſolvendo.

d " Cura fugit, multo diluiturque mero."
The plenteous bowl all care diſpels. *Ov. de Art. Am.*

The ſacrifices of Bacchus were celebrated in the night, wherefore he is called [e] *Nyctilius*.

Becauſe he was educated upon the mountain Niſa, he is called *Niſæus* [f].

Rectus, ὀρθος, [*Orthos*], becauſe he taught a king of Athens to dilute his wine with water; thus men, who through much drinking ſtaggered before, by mixing water with their wine, begin to go *ſtraight*.

His mother Semele and his nurſe were ſometimes called *Thyo*; therefore from thence they called him [g] *Thyoneus*.

Laſtly, he was called [h] *Triumphus*; becauſe when in triumph the conquerors went into the capitol, the ſoldiers cried out, *Io Triumphe!*

Sect. V. *Actions of Bacchus.*

BACCHUS invented [i] ſo many things uſeful to mankind, either in finiſhing controverſies, in building cities, in making laws, or in obtaining victories, that he was declared a God by the joint ſuffrages of the whole world. And indeed, what could not Bacchus himſelf do, when his prieſteſſes, by ſtriking the earth with their thyrſi, drew forth rivers of milk, and honey, and wine, and wrought ſeveral ſuch miracles, without the leaſt labour? and yet they received their whole power from Bacchus.

1. He invented the [k] uſe of wine; and firſt taught the art of planting the vine from whence it is made; as alſo the art of making honey, and of tilling the earth. This [l] he did among the people of Egypt, who therefore honoured him as a God, and

---

e Νυκτιλεω, i. e. necte perficio. Phurnut. in Bacch. Ovid. Met. 4.
f Ovid. ib. g Hor. Carm. l. 1. h Θριαμβος, Var. de Ling. Lat. i Diod. l. 5. Hiſt. & Oroſ. l. 2. Hor. Ep. 2.
k Ovid. Faſtorum. 3. l Dion. de Situ Orbis. Vide Nat. Com.

and called him *Oſiris*. Let Bacchus have honour, becauſe he invented the art of planting vines: but let him not refuſe to the aſs of Napulia its praiſes, who, by gnawing vines, taught the art of pruning them.

2. He invented [m] commerce and merchandiſe, and found out navigation, when he was king of Phœnicia.

3. Whereas men wandered about unſettled, like beaſts, [n] he reduced them into ſociety and union: He taught them to worſhip the Gods, and was excellent in propheſying.

4. He ſubdued India and many other nations, riding on an elephant: [o] he victoriouſly ſubdued Egypt, Syria, Phrygia, and all the eaſt; where he erected pillars, as Hercules did in the weſt: He firſt invented triumphs and crowns for kings.

5. Bacchus was deſirous to reward Midas the king of Phrygia (of whoſe aſs's ears we ſpake before), becauſe he had done ſome ſervice to him; and bid him aſk what he would. Midas deſired, that whatſoever he touched might become gold. [p] Bacchus was troubled that Midas aſked a gift that might prove ſo deſtructive to himſelf; however, he granted his requeſt, and gave him the power he deſired. Immediately whatever Midas touched became gold; nay, when he touched his meat or drink, they alſo became gold: when therefore he ſaw that he could not eſcape death by hunger or thirſt, he then perceived that he had fooliſhly

---

m Idem, ibid. n Ovid. Faſtorum, Euripid. in Bacch.
o Dion. de Situ Orbis Vide Nat. Com.
p "Annuit optatis, nocituraque munera ſolvit
"Liber; & indoluit, quod non meliora petiſſet."
To him his harmful wiſh Lyæus gives,
And at the weakneſs of's requeſt he grieves.
"Lætus habet, gaudetque malo."
Glad he departs, and joys in's miſery. *Ov. Met.* 11.

ly begged a deſtructive gift; and, repenting his bargain, he deſired Bacchus to take his gift to himſelf again. Bacchus conſented, and bid him bathe in the river Pactolus: Midas obeyed; and from hence the ſand of that river became gold; and the river was called *Chryſorrhoos* or *Auriſluus*.

6. When he was yet a child, ſome Tyrrhenian mariners found him aſleep, and carried him into a ſhip: wherefore he firſt ſtupified them, ſtopping the ſhip in ſuch a manner that it was immoveable. Afterwards he cauſed vines to ſpring up in the ſhip on a ſudden, and ivy twining about the oars; and when the ſeamen were almoſt dead with the fright, he threw them headlong into the ſea, and changed them into dolphins [q].

SECT. V. *The Sacrifices of Bacchus.*

IN ſacrifices there are three things to be conſidered; the creatures that are offered; the prieſts who offered them; and, thirdly, the ſacrifices themſelves, which are celebrated with peculiar ceremonies.

1. Amongſt trees and plants, [r] theſe were ſacred or conſecrated to Bacchus, the fir, the ivy, bindweed, the fig, and the vine. Among animals, the dragon and the magpie, ſignifying the talkativeneſs of drunken people. The goat was ſlain in his ſacrifices, becauſe it is a creature deſtructive to the vines. And, among the Egyptians, they ſacrificed a ſwine to his honour before their doors.

2. The prieſts and prieſteſſes of Bacchus were [s] the Satyrs, the Sileni, the Naiades, but eſpecially the revelling women called *Bacchæ*, from Bacchus's name.

3. The ſacrifices themſelves were various, and celebrated with different ceremonies, according to the

q Ovid. Metam. 3. r Xenophon in Sacerd. Plutarch in Probl. Symp. Eurip. in Bacch. Herodot. Euterpe. s Vide Nat. Com. l. 5

the variety of places and nations. They were celebrated on ſtated days of the year, with the greateſt religion, or rather with the rankeſt profaneneſs and impiety.

Oſcophorio [s] were the firſt ſacriſices offered up to Bacchus: they were firſt inſtituted by the Phœnicians; and when they were celebrated, the boys carrying vine leaves in their hands, went in ranks praying, from the temple of Bacchus to the chapel of Pallas.

The [t] *Trieterica* were celebrated in the winter, by night, by the Bacchæ, who went about armed, making a great noiſe, and foretelling, as it was believed, things to come. Theſe ſacrifices were intitled *trieterica*, becauſe Bacchus returned from his Indian expedition after three years.

The [u] *Epilenæa* were games celebrated in the time of vintage (after that the preſs for ſqueezing the grapes was invented). They contended with one another, in treading the grapes, who ſhould ſooneſt preſs out moſt muſt; and in the mean time they ſung the praiſes of Bacchus, begging that the muſt might be ſweet and good.

[v] *Canephoria*, among the ancient Athenians, were performed by marriagable virgins, who carried golden baſkets filled with the firſt-fruits of the year. [w] Nevertheleſs, ſome think that theſe ſacrifices were inſtituted to the honour of Diana; and that they did not carry fruit in the baſket, but preſents wrought with their own hands, which they offered to this Goddeſs, to teſtify that they were deſirous to quit their virginity, and marry.

Apaturia were feaſts celebrated in honour of Bacchus, ſetting forth how greatly men are [x] deceived

---

s Pauſan. in Att. t Ovid. Faſt. & Metamorph. 9. u Scholiaſt. in Ariſtophan. v Demarat. in Certam Dionyſ. w Doroth. Sydon. apud Nat. Com. x A decipiendo, ab απαταω, falla, dicta ſunt Απατηρια. Vide Nat. Com. in Bac.

ed by wine. Theſe feſtivals were principally ob-ſerved by the Athenians.

Ambroſia [y] were feſtivals obſerved in January, a month ſacred to Bacchus: for which reaſon this month was called *Lenæus*, or *Lenæo*, becauſe the wine was brought into the city about that time. [z] But the Romans called theſe feaſts *Brumalia*, from *Bruma*, one of the names of Bacchus among them: and they celebrated them twice a-year, in the months of February and Auguſt.

Aſcolia, feaſts ſo called, from a Greek [a] word ſig-nifying a *boracho*, or *leathern bottle*; ſeveral of which were produced filled with air, or, as others ſay, with wine. [b] The Athenians were wont to leap upon them with one foot, ſo that they would ſometimes fall down; however, they thought they did a great honour to Bacchus hereby, becauſe they trampled upon the ſkins of the goats, who is the greateſt enemy to the vines. But among the Ro-mans, rewards were diſtributed to thoſe who, by artificially leaping upon the leathern bottles, over-came the reſt; and then all of them together called aloud upon Bacchus confuſedly, and in verſes un-poliſhed; and putting on maſks made of bark, they carried his ſtatue about their vineyards, daubing their faces with the dregs of wine: ſo return-ing to his altar again, from whence they came, they preſented their oblations in baſons to him, and burnt them. And, in the laſt place, they hung upon the higheſt trees little wooden or earthen images of Bacchus, which, from the ſmallneſs of their mouths, were called *Oſcilla*; they intended that the places, where theſe ſmall images were ſet up in the trees, ſhould be as it were ſo many watch-towers, from whence Bacchus might look

---

y Adecipiendo, ab Απατων, fallo, dicta ſunt Απατηρια. Vid. Nat. Com. in Bac. z Cæl. Rhod. l. 18. cl 5. a Ab ασκος utris. Tzetſes in Heſiod. b Menand. l. de Myſter.

after the vines, and see that they suffered no injuries. These festivals, and the images hung up when they were celebrated, are elegantly described by [c] Virgil, in the second book of his Georgics.

Lastly, the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the feasts of Bacchus [d], among the Romans, which at first were solemnised in February, at mid-day, by women only; but afterwards they were performed by men and women together, and young boys and girls, who, in a word, left no sort of lewdness and debauchery uncommitted: for, upon this occasion, rapes, whoredoms, poison, murder, and such abominable impieties, were promoted, under a pretence of religion, till [e] the senate by an edict abrogated this festival, as Diagondus did at Thebes, says Cicero [f], *because of their lewdnesses*. Which also Pentheus king of Thebes attempted, but with ill success: for the Bacchæ barbarously killed him; whence came the story, that his mother and sisters tore him in pieces, fancying he

---

c——" Atque inter pocula læti
" Mollibus in pratis unctus saliere per utres:
" Nec non Ausonii, Troja gens missa, coloni,
" Versibus incomptis ludunt, risuque soluto,
" Oraque corticibus sumunt horrenda cavatis:
" Et te, Bacche, vocant per carmina læta, tibique
" Oscilla ex alta suspendunt mollia pini.
" Hinc omnis largo pubescit vinea fœtu," &c.
And glad with Bacchus, on the grassy soil,
Leap o'er the skins of goats besmear'd with oil.
Thus Roman youth, deriv'd from ruin'd Troy,
In rude Saturnian rhimes express their joy:
Deform'd with vizards cut from barks of trees,
With taunts and laughter loud their audience please:
In jolly hymns they praise the God of wine,
Whose earthen images adorn the pine,
And there are hung on high, in honour of the vine.
A madness so devout the vineyard fills, &c.

d Virg. Georg. 4. Æn. 6, & 7. e Liv. l. 9. August. 6. de Civit. f Cic. de Leg. l. 2. c. 11.

he was a boar. [g] There is a ſtory beſides, that Alcithoë the daughter of Ninyas, and her ſiſter, becauſe, deſpiſing the ſacrifices of Bacchus, they ſtaid at home, and ſpun while the *Orgia* were celebrating, were changed into bats. [h] And there is alſo an idle ſtory, that Lycurgus, who attempted many times to hinder theſe Bacchanalia in vain, cut off his own legs, becauſe he had rooted up the vines to the diſhonour of Bacchus.

Sect. VI. *The hiſtorical ſenſe of the Fable. Bacchus an emblem either of Nimrod or Moſes.*

I Find two meanings applied to this fable; for ſome ſay, that [i] Bacchus is the ſame with Nimrod: the reaſons of which opinion are, 1. The ſimilitude of the words *Bacchus* and *Barchus*, which ſignifies the *ſon of Chus*, that is, *Nimrod*. 2. They think the name of *Nimrod* may allude to the Hebrew word *Namur*, or the Chaldee, *Namer*, a *tiger*; and accordingly [k] the chariot of Bacchus was drawn by tigers, and himſelf clothed with the ſkin of a tiger. 3. Bacchus is ſometimes called [l] *Nebrodes*, which is the very ſame as *Nimrodus*. Moſes ſtiles Nimrod *a great hunter*; and we find that Bacchus is ſtiled [m] *Zagreus*, which in Greek ſignifies the ſame thing. I did not, indeed, mention the name of *Bacchus* among the reſt before, becauſe I deſign not a nice and complete account of every thing: nor is it abſurd to ſay, that Nimrod preſided over the vines, ſince he was [n] the firſt king of Babylon, where were the moſt excellent wines, as the ancients often ſay.

Others think that Bacchus is [o] Moſes, becauſe many

g Ovid. Metam. 4. h Apud Nat. Com. i Bochart in Phaleg. k Anthol. l. 1. c. 38. Ep. l Νεβρωδης. m Ζαγρευς. *i. e.* Robuſtus Vexator. n Ex Athenæo. o Voſſius apud Bochart. in ſuo Canaan. & Huet. in Demonſtr. Evangel.

many things in the fable of the one ſeem derived from the hiſtory of the other; for, firſt, ſome feign that he was born in Egypt, and preſently ſhut up in an ark, and thrown upon the waters as Moſes was. 2. The ſurname of [p] *Bimater*, which belongs to Bacchus, may be aſcribed to Moſes, who, beſides one mother by nature, had another by adoption, king Pharaoh's daughter. 3. They were both beautiful men, brought up in Arabia, good ſoldiers, and had women in their armies. 4. Orpheus directly ſtyles Bacchus [q] a lawgiver, and calls him [r] *Moſes*, and further attributes to him [s] *the two tables of the law*. 5. Beſides, Bacchus was called [t] *Bicornis*; and accordingly the face of Moſes appeared *double-horned* when he came down from the mountain, where he had ſpoken to GOD; the rays of glory that darted from his brow reſembling the ſprouting out of horns. 6. As ſnakes were ſacrificed, and a dog given to Bacchus as a companion, ſo Moſes had his companion *Caleb*, which in Hebrew ſignifies a *dog*.

7. And as the Bacchæ brought water from a rock, by ſtriking it with their thyrſus, and the country wherever they came flowed with wine, milk, and honey; ſo the land of Canaan, into which Moſes conducted the Iſraelites, not only flowed with milk and honey, but with wine alſo; [u] as appears from that large bunch of grapes which two men carried upon a ſtaff betwixt them.

8. Bacchus [w] dried up the rivers Orontes and Hydaſpes, by ſtriking them with his thyrſus, and paſſed thro' them, as Moſes paſſed thro' the Red Sea.

9. It is alſo ſaid, [x] that a little ivy ſtick thrown down by one of the Bacchæ upon the ground, crept like a dragon, and twiſted itſelf about an oak. And,

10.

---

p Διμητωρ. q Θεσμοφορον. r Μοσην. s Διπλακα δισμον, Exod. xxxiv. 29. t Eurip in Bacch. u Numbers xii. 24.
w Nonn. in Dionyſ. l. 23, 25, 35, & 45. x Apud eundem.

10. That [y] the Indians once were all covered with darkneſs, whilſt thoſe Bacchæ enjoyed a perfect day.

From whence you may collect, that the ancient inventors of fables have borrowed many things from the Holy Scriptures to patch up their conceits. [z] Thus Homer ſays, that Bacchus wreſtled with Pallene, to whom he yielded: which fable is taken from the hiſtory of the angel wreſtling with Jacob. [a] In like manner, Pauſanius reports, that the Greeks at Troy found an ark which was ſacred to Bacchus; which when Euripilus had opened, and viewed the ſtatue of Bacchus laid therein, he was preſently ſtruck with madneſs. The ground of which fable is in the Second Book of Kings, where the ſacred hiſtory relates, that the Bethſhemites were deſtroyed by GOD, becauſe they looked with too much curioſity into the ark of the covenant. [b] Again, the poets feign, that Bacchus was angry with the Athenians, becauſe they deſpiſed his ſolemnities, and received them not with due reſpect, when they were firſt brought by Pegaſus out of Bœotia into Attica: whereupon he afflicted them with a grievous diſeaſe in the ſecret parts, for which there was no cure, till, by the advice of the oracle, they performed the reverences due to the God, and erected Phalli, that is, images of the afflicted parts to his honour; whence the feaſts and ſacrifices called *Phallica* were yearly celebrated among the Athenians. This fable is ſimilar to the hiſtory of the Philiſtines [c], whom GOD puniſhed with the emerods for their irreverence to the ark; and who, on conſulting the diviners thereupon, were told, that they could noways be cured, unleſs they made golden

y Nonnius Voſ. ap. Bochart. in Can. z Hom. Iliad. 48.
a Pauſan. in Achaic. b Ariſtot. Schol. in Acarn. act 2. Scen. 1.
c 1 Sam. v.

golden images of emerods, and consecrated them to GOD.

SECT. VII. *The moral Sense of the Fable. Bacchus the Symbol of Wine.*

WINE and its effects are understood in this fable of Bacchus. Let us begin with the birth of Bacchus. When I imagine Bacchus in Jupiter's thigh, causing him to limp, it brings to my mind the representation of a man that is burthened and overcome with drink; who not only halts, but reels and stumbles, and madly rushes wherever the force of the wine carries him.

Was Bacchus taken out of the body of his mother Semele, in the midst of thunder and lightning? so, after the wine is drawn out of the butt, it produces quarrels, violence, noise, and confusion.

Bacchus was educated by the Naiades, the nymphs of the rivers and fountains; whence men may learn to dilute their wine with water.

But Bacchus is an eternal boy; and do not the oldest men become children by too much drink? Does not excess deprive us of that reason which distinguishes men from boys?

Bacchus is naked, as he is who has lost his senses by drinking: he cannot conceal, he cannot hide any thing. [d] Wine always speaks truth; it opens all the secrets of the mind and body too; of which let Noah be a witness.

The poet says [e] Bacchus has horns; and from thence we may learn that Bacchus makes as many horned as Venus.

d In vino veritas, "Erasm. in Adag."

e "Accedant capiti cornua, Bacchus eris."
Put but on horns, and Bacchus thou shalt be. *Ov. Ep. Saph.*

Nor does [f] wine make men only forget their cares and troubles, but it renders [g] even the meaneſt people bold, inſolent, and fierce, exerciſing their fury and rage againſt others, as a mad ox gores with its horns. I know very well that it was the opinion of ſome, that Bacchus was ſaid to be horned, becauſe the cups out of which wine was drank were formerly made of horn [h].

He is crowned with ivy; becauſe that plant (being always green and flouriſhing, and as it were young) by its natural coldneſs, aſſuages the heat occaſioned by too much wine.

He is both a young and an old man; becauſe as a moderate quantity of wine increaſes the ſtrength of the body, ſo exceſs of wine deſtroys it.

Women only celebrated the ſacrifices of Bacchus; and of them, thoſe only who were enraged and intoxicated, and had abandoned themſelves to all ſorts of wickedneſs. Accordingly, wine effeminates the moſt maſculine minds, and diſpoſes them to luxury. It begets anger, and ſtirs up men to madneſs: and therefore lions and tigers draw the chariot of Bacchus.

The men and women both celebrated the Bacchanalia in maſks: it is well that they were aſhamed of their faults; their modeſty had not quite left them; ſome remains of it were yet hid under thoſe diſguiſes, which would otherwiſe have been utterly loſt by the impudence of the ill words and actions which were heard and ſeen on thoſe occaſions. And does not wine maſk and diſguiſe us ſtrangely

---

f "Cura fugit, multo diluiturque mero."
Full bowls expel all grief, diſſolve all care.

g "Tunc veniunt riſus, tunc pauper cornua ſumit."
By wine and mirth the beggar grows a king.

h Porphyr. in 2 Carm. Horat. unde κρατηρ, quaſi κεατηρ, κερας. Lil. Gyrald.

ſtrangely? Does it not make men beaſts, and turn one into a lion, another into a bear, and another into a ſwine or an aſs?

I had almoſt forgot to tell you, that Bacchus is ſometimes merry, and ſometimes ſad and moroſe: for, indeed, what cheriſhes the heart of man ſo much as wine? What more delightfully refreſhes the ſpirits and the mind, than that natural nectar, that divine medicine, which, when we have taken, our griefs are pacified, our ſorrows abated, and nothing but cheerfulneſs appears in our countenance.

The vine is ſo beneficial to this life, as to make ſome ſuppoſe, [k] that the happineſs of one conſiſts in the enjoyment of the other; but they do not conſider, that if wine be the cradle of life, yet it is the grave of reaſon; for if men conſtantly ſail in the red ſea of claret, their ſouls are oftentimes drowned in it. It blinds them, and leads them under darkneſs, eſpecially when it begins to draw the ſparkles and little ſtars from their eyes. Then, the body being drowned in drink, the mind floats, or elſe is ſtranded. Thus, too great love of the vine is pernicious to life; for from it come more faults than grapes, and it breeds more miſchiefs than cluſters. Would you ſee an inſtance of what you read? Obſerve a drunken man: O beaſt! See how his head totters, his hams ſink, his feet fail, his hands tremble, his mouth froths, his cheeks are flabby, his eyes ſparkle and water, his words are unintelligible, his tongue faulters and ſtops, his throat ſends forth a naſty loathſome ſtench. But

---

i "Tunc dolor & curæ, rugaque frontis abeſt."
Our ſorrows flee, we end our grief and fears,
No thoughtful wrinkle in our face appears.
Ovid de Arte Amandi.

k In vite hominis vitam eſſe diceres.

what do I ſay? it is not my buſineſs now to tell truth, but fables.

CHAP. IX.

SECT. I. MARS. *His Image.*

P. AS far as I ſee, we muſt tarry in this place all night.

M. Do not fear it: for I ſhall not ſay ſo much of the other Gods as I have ſaid of Bacchus; and eſpecially I hope that Mars, whoſe image is next, will not keep us ſo long.

P. Do you call him *Mars*, that is ſo fierce and ſour in his aſpect? Terror is every where in his looks, as well as in his dreſs: he ſits in a chariot drawn by a pair of horſes, which are driven by a diſtracted woman; he is covered with armour, and brandiſhes a ſpear in his right hand, as though he breathed fire and death, and threatened every body with ruin and deſtruction.

M. It is Mars himſelf, the *God of war*, whom I have often ſeen on horſeback, in a formidable manner, with a whip and a ſpear together. A dog was conſecrated to him, for his vigilance in the purſuit of his prey; a wolf, for his rapaciouſneſs and perſpicacity; a raven, becauſe he diligently follows armies when they march, and watches for the carcaſes of the ſlain; and a cock, for his wakefulneſs, whereby he prevents all ſurpriſe. But, that you may underſtand every thing in that picture, obſerve, that the creatures which draw the chariot are not horſes, but Fear and Terror. Sometimes Diſcord goes before them in tatter'd garments, and Clamour and Anger go behind. Yet ſome ſay that Fear and Terror are ſervants to Mars; and accordingly,

ingly he is not more [l] awful and imperious in his commands than they are [m] ready and exact in their obedience; as we learn from the poets.

P. Who is the woman that drives the chariot?

M. She is *Bellona*, the [n] goddeſs of war, and the companion of Mars; or, as others ſay, his ſiſter, or wife, or both. She prepares for him his chariot and horſes when he goes to fight. It is plain that ſhe is called *Bellona* from *bellum*. She is otherwiſe called *Duellona*, from *duellum*, or from the Greek word Βελονη [*belone*], a *needle*, whereof ſhe is ſaid to be the inventreſs. Her prieſts, the Bellonarii, ſacrificed to her in their own blood: They [o] hold in each hand naked ſwords, with which they cut their ſhoulders, and wildly run up and down like men mad and poſſeſſed; whereupon [p] people thought that (after the ſacrifice was ended) they were able to foretell future events. Claudian introduces Bellona combing ſnakes; and another [q]

---

l "Fer galeam, Bellona, mihi, nexuſque rotarum:
"Tende, Pavor, Fræna; rapidos, Formido, jugales."
My helmet let Bellona bring: Terror, my traces ſit;
And, panic Fear, do thou the rapid driver ſit.
Claud. in Ruf.

m —"ſævit medio in certamine Mavors,
"Cœlatus ferro, triſteſque ex æthera Diræ,
"Et ſciſſa gaudens vadit diſcordia palla,
"Quam cum ſanguineo ſequitur Bellona flagello."
Mars in the middle of the ſhining ſhield
Is grav'd, and ſtrides along the liquid field.
The Diræ come from heav'n with quick deſcent:
And Diſcord, dy'd in blood, with garments rent,
Divides the preſs: Her ſteps Bellona treads,
Who ſhakes her iron rod above their heads.
Virg. Æn. 8.

n Silius, l. 4. Statius, Theb. l. 7. o Sectis humeris & utraque manu diſtrictos gladios exerentes, currunt, efferuntur, inſaniunt. Lactantius, l. 1. c. 12. p Juven. Sat. 4. Lucan. l. 1. Eutrop.

q "Ipſa faciem quatiens, & flavum ſanguine multo."
"Sparſa

poet deſcribes her ſhaking a burning torch, with her hair hanging looſe, ſtained and clotted with blood, and running through the midſt of the ranks of the army, and uttering horrid ſhrieks and dreadful groans.

Before the temple of this Goddeſs there ſtood a pillar called *Bellica*, [r] over which the herald threw a ſpear when he proclaimed war.

Sect. II. *Deſcent of Mars.*

MARS is ſaid to be the ſon of Jupiter and Juno, though, according to Ovid's ſtory, he is the child of Juno only: for, ſays he, Juno greatly wondered how it was poſſible that her huſband Jupiter had conceived Minerva, and begot her himſelf, without the concurrence of a mother (as we ſhall ſee in the hiſtory of Minerva); as ſoon, however, as her amazement ceaſed [s], ſhe, being deſirous of performing the like, went to Oceanus to aſk his advice, whether ſhe could have a child without her huſband's concurrence. She was tired in her journey, and ſat down at the door of the goddeſs Flora; who, underſtanding the occaſion of her journey, deſired her to be of good heart; for ſhe had in her garden a flower, which, if ſhe only touched with the tips of her fingers, the ſmell of it would make her conceive a ſon preſently. So Juno was carried into the garden, and the flower ſhewn her: ſhe touched it, and conceived Mars, who afterward

---

" Sparſa comam, medias acies Bellona pererrat.
" Stridet Tartarea nigro ſub pectore Diva
" Lethiferum murmur." Sil. lib. 5.

Her torch Bellona waving through the air,
Sprinkles with clotted gore her flaming hair,
And through both armies up and down doth flee,
Whilſt from her horrid breaſt Tiſiphone
A dreadful murmur ſends.

r Alex. ab Alexandro, l. 8. c. 12. s Homeri Iliad 5. Heſiod. in Theog.

ward took to wife [t] *Nerio* or *Nerione*, (which word in the Sabine language ſignifies [u] *valour* and *ſtrength*); and from her the Claudian family formerly derived the name of *Nero*.

SECT. III. *Names of Mars.*

HIS name, [w] *Mars*, ſets forth the power and influence he has in war, where he preſides over the ſoldiers: and his other name [x], *Mavors*, ſhews, that all great exploits are executed and brought about through his means.

The Greeks call him [y] Αρης, [*Ares*]; either from the deſtruction and ſlaughter which he cauſes; or from the [z] ſilence which is kept in war, where actions, not words, are neceſſary. But from whatſoever words this name is derived, it is certain that thoſe famous names *Arcopagus* and *Arcopagita* are derived from *Ares*. The *Areopagus*, Αρειοπαγος, (that is, the *hill* or *mountain of Mars*), was a place at Athens, in which, when Mars was accuſed of murder and inceſt, as though he had killed Halirothius, Neptune's ſon, and debauched his daughter Alcippa, he was forced to defend himſelf in a trial before twelve Gods, and was acquitted by ſix voices; from which that place became a court, wherein were tried capital cauſes, and the things belonging to religion. [a] The Areopagitæ were the judges, whoſe integrity and good credit was ſo great, that no perſon could be admitted into their ſociety, unleſs, when he delivered in public an account of his life paſt, he was found in every part

t Vide de la Cerda in Virgilii, Æn. l. 8. u Virtutem & robur ſignificat. w Quod maribus in bello præſit. x Quod magna vertat. Var. de Ling. Lat. 3. y Απο του αιρειν tollere, vel αναιρειν, interficere. Cic. de Natura. Deor. 5. Phurnut. z Ab α non, & ερω loquor, ὁτι εν τω πολεμῳ ου λογων αλλ' ἐργων χρεια. quod in bello neceſſaria non ſint verba ſed facta. Suidas, Pauſan. in Attic. a Budæus in Pandect. ult. de Ien.

thereof blameleſs. And, that the lawyers who pleaded might not blind the eyes of the judges by their charms of eloquence, they were obliged to plead their cauſes without any ornaments of ſpeech; if they did otherwiſe, they were immediately commanded to be ſilent. And, leſt they ſhould be moved to compaſſion by ſeeing the miſerable condition of the priſoners, they gave ſentence in the dark, without lights, not by words, but in a paper; whence, when a man is obſerved to ſpeak very little or nothing at all, they uſed proverbially to ſay of him, that [b] "He is as ſilent as one of the "judges in the Areopagus."

His name *Gradivus* comes from the ſtatelineſs in [c] marching, or from his vigour in [d] brandiſhing his ſpear.

He is called *Quirinus* [e] from *curis*, or *quiris*, ſignifying a *ſpear*; from whence comes *ſecuris*, *quaſi ſemicuris*, a *piece of a ſpear*. And this name was afterwards attributed to Romulus, [f] becauſe he was eſteemed the ſon of Mars; from whence the Romans were called *Quirites*. [g] *Gradivus* is the name of Mars when he rages, and *Quirinus* when he is quiet. And accordingly there were two temples at Rome dedicated to him; one within the city, which was dedicated to Mars Quirinus, the keeper of the city's peace; the other without the city, near the gate, to Mars Gradivus, the warrior, and the defender of the city againſt all outward enemies.

The ancient Latins applied to him the title of [h] *Saliſubſuus*, or *Dancer*, from *ſalio*; becauſe his temper is very inconſtant and uncertain, inclining ſome-

b Areopagita taciturnior. Cic. ad Attic. l. 1. c A gradiendo. d Απο του κραδαινειν, *i. e.* ab haſtæ vibratione.
e Serv. in Æneid. f Idem. Ibid. g Pacuv. in Nonn.
h Mars belli communis eſt. Cic. l. 6. ep. 4.

ſometimes to this ſide, and ſometimes to that, in wars; whence we ſay, [i] that the iſſue of battle is uncertain, and the chance dubious. But we muſt not think that Mars was the only God of war: [k] for Bellona, Victoria, Sol, Luna, and Pluto, uſe to be reckoned in the number of martial deities. It was uſual with the Lacedemonians to ſhackle the feet of the image of Mars, that he ſhould not fly from them: and amongſt the Romans, the prieſts Salii were inſtituted to look after the ſacrifices of Mars, and go about the city dancing with their ſhields.

He was called [l] *Enyalius*, from *Enyo*, that is, *Bellona*, and by ſuch like names; but it is not worth my while to inſiſt upon them longer.

SECT. IV. *Actions of Mars.*

IT is ſtrange that poets relate only one action of this terrible God; and even that deſerves to be concealed in darkneſs, if the light of the ſun had not diſcovered it, and if a good kernel was not contained in a bad ſhell. The ſtory of Mars and Venus's adultery, from whence Hermione, a tutelar deity, was born, was ſo publicly known, that [m] Ovid concludes that every body knows it. Sol had no ſooner diſcovered it, but he immediately acquainted Vulcan, Venus's huſband, with his wife's treachery. Vulcan hereupon made a net of iron, whoſe links were ſo ſmall and ſlender that it was inviſible, and ſpread it over the bed of Venus, and the lovers were caught in the net. Vulcan calls all the gods together

i Servius in Æneid. k Vide Lil. Gyr.
l Plutarch in Pelopida.
m "Fabula narrator, toto notiſſima cœlo,
"Mulciberis capti Marſque Venuſque dolis."

The

to the ſhew, who jeered them extremely. And, after they had long been expoſed to the jeſt and hiſſes of the company, Vulcan, at the requeſt of Neptune, unlooſes their chains, and gives them their liberty: but Alectryon, Mars's favourite, ſuffered the puniſhment that his crime deſerved; becauſe when he was appointed to watch, he fell aſleep, and gave Sol an opportunity to ſlip into the chamber. Therefore Mars changed him into a cock[n], which to this day is ſo mindful of his old fault, that he conſtantly gives notice of the approach of the ſun by his crowing.

Sect. V. *The ſignification of the foregoing Fable.*

LET us explain this fable. Indeed, when a Venus is married to a Vulcan, that is, a very handſome woman to a very ugly man, it is a great occaſion of adultery. But neither can that diſhoneſty, or any other, eſcape the knowledge of the Sun of Righteouſneſs, although they may be done in the obſcureſt darkneſs. Though they be with the utmoſt care guarded by the truſtieſt pimps in the world; though they be committed in the privateſt retirement, and concealed with the greateſt art; they will at one time or other be expoſed to both the celeſtial and infernal regions, in the brighteſt light; when the offender ſhall be ſet in the midſt, bound by the chains of their conſcience, by that fallen Vulcan who is the inſtrument of the terrors of the true Jupiter; and then they ſhall hear and ſuffer the ſentence that was formerly threatened to David in this life: *Thou didſt this thing ſecretly; but I will do this thing before all Iſrael, and before the ſun.* 2 Sam. xii. 12.

But

The fable's told through heaven far and wide,
How Mars and Venus were by Vulcan ty'd.

n Græce Αλεκτρυων, i. e. Gallus.

But let us return again to Mars, or rather to the ſon of Mars, Tereus, who learned wickedneſs from his father's example; for, as the proverb ſays, *a bad father makes a bad child.*

Sect. VI. *The Story of Tereus the Son of Mars.*

TEREUS was the ſon of Mars, begotten of the nymph Biſtonis. [o] He married Progne the daughter of Pandion king of Athens, when he himſelf was king of Thrace. This Progne had a ſiſter called *Philomela*, a virgin in modeſty and beauty inferior to none. She lived with her father at Athens. Progne, being deſirous to ſee her ſiſter, aſked Tereus to fetch Philomela to her: he complied, and went to Athens, and brought Philomela, with her father's leave, to Progne. Upon this occaſion, Tereus falls deſperately in love with Philomela: and as they travelled together, becauſe ſhe refuſed to comply with his deſires, he overpowered her, and cut out her tongue, and threw her into a gaol: he returning afterwards to his wife, pretended, with the greateſt aſſurance that Philomela died on her journey: and, that this ſtory might appear true, he ſhed many tears, and put on mourning. But [p] injuries whet the wit, and deſire of revenge makes people cunning: for Philomela, though ſhe was dumb, found out a way to tell her ſiſter the villainy of Tereus. The way ſhe diſcovered the injuries done to her was this: She deſcribed the violence Tereus offered her as well as ſhe could, in embroidery, and ſends the work folded up to her ſiſter; who no ſooner viewed it, but ſhe boiled with rage, and was ſo tranſported

o Ovid. Metam. 6.

p———— "Grande doloris
"Ingenium eſt, miſeriſque venit ſolertia rebus."
Deſire of vengeance makes th' invention quick,
When miſerable, help with craft we ſeek.

with paſſion, that ſhe could [q] not ſpeak, her thoughts being wholly taken up in contriving how ſhe ſhould avenge the affront. Firſt, then, ſhe haſtened to her ſiſter, and brought her home without Tereus's knowledge. Whilſt they were meditating revenge, her young ſon Itys came embracing his mother; but they carried him aſide into the remote parts of the houſe, and ſlew him while [r] he hung about Progne's neck, and called her mother: when they had killed him, they cut him into pieces, and dreſſed the fleſh, and gave it Tereus for ſupper, who [s] fed heartily on his own fleſh and blood; and when after ſupper he ſent for his ſon Itys, [t] Progne told him what ſhe had done, and Philomela ſhewed him his ſon's head. Tereus, incenſed with rage, ruſhed on them both with his drawn ſword: but they fled away, and fear added wings to their flight; ſo

---

q " Et (mirum potuiſſe!) ſilet; dolor ora repreſſit,
" Verbaque quærenti ſatis indignantia linguæ
" Defuerant, nec flere vacat: ſed faſque nefaſque
" Confuſara ruit, pœnaque in imagine tota eſt."
She held her peace, 'tis ſtrange: grief ſtruck her mute,
No language could with ſuch a paſſion ſuit,
Nor had ſhe time to weep; right, wrong were mixt,
In her fell thoughts, her ſoul on vengeance fixt.

r " Et Mater, mater, clamentem & colla petentem,
" Enſe ferit."
———He Mother, mother, cries;
And on her clings, whilſt by her ſword he dies.

s " Veſcitur, inque ſuam ſua viſcera congerit alvum."
——. —— —— —— —— —— does eat,
And his own fleſh and blood does make his meat.

t " Intus habes quod poſcis, ait. Circumſpicit ille
" Atque ubi ſit, quærit; quærenti, iterumque vocanti,
" Proſiluit, Ityoſque caput Philomela cruentum
" Miſit in ora patris."
Thou haſt, ſaid ſhe, within thee thy deſire.
He looks about, aſks where. And while again
He aſks and calls, all bloody with the ſlain,
Forth like a fury Philomela flew,
And at his face the head of Itys threw.

Plate VII.

ſo that Progne became a ſwallow, and Philomela a nightingale. Fury gave wings to Tereus himſelf: he was changed into a *whoopo* (*uppa*), which is one of the filthieſt of all birds; and the Gods out of pity changed Itys into a pheaſant.

SECT. VII. *The Sacrifices of Mars.*

TO Mars [u] were ſacrificed, the wolf for his fierceneſs; the horſe, for his uſefulneſs in war; the woodpecker and the vulture, for their rapacity; the cock for his vigilance, which virtue ſoldiers ought chiefly to have; and graſs, becauſe it grows in towns that the war leaves without an inhabitant, and is thought to come up the quicker in ſuch places as have been moiſtened with human blood.

Amongſt the moſt ancient rites belonging to Mars, I do not know a more memorable one than the following: [x] *Whoever had undertaken the conduct of any war, he went into the veſtry of the temple of Mars, and firſt ſhook the ancilia (a ſort of holy ſhields), afterwards the ſpear of the image of Mars itſelf; and ſaid, Mars, watch.*

CHAP. X.

SECT. I. *The Celeſtial Goddeſs* JUNO. *Her Image and Deſcent.*

M. YOU have viewed the five celeſtial Gods; now look upon the celeſtial Goddeſſes that follow them there in order. Firſt obſerve Juno riding in a [y] golden chariot drawn by peacocks, diſtinguiſhed by a ſceptre which ſhe holds in her hand,

---

n Virgil. Æn. 9.

x Qui belli allicujus ſuſceperat curam, ſacrarium Martis ingreſſus, primo ancilia commovebat, poſt haſtam ſimulacri ipſius; dicens, *Mars, vigila.* Servius.

y Ovid. Metam. 2. Apuleius, l. 10.

hand, and wearing a crown that is ſet about with roſes and lilies.

She is the queen of the Gods; and both the [z] ſiſter and wife of Jupiter. Her father was [a] Saturn, and her mother Ops: ſhe was born in the iſland Samos, where ſhe lived till ſhe was married.

P. Really ſhe carries a very majeſtic look. How bright, how majeſtical, how beautiful is that face, how comely are all her limbs! How well does a ſceptre become thoſe hands, and a crown that head! How much beauty is there in her ſmiles! How much gracefulneſs in her breaſt! Who could reſiſt ſuch charms, and not fall in love when he ſees ſo many graces! Her carriage is ſtately, her dreſs elegant and fine. She is full of majeſty, and worthy of the greateſt admiration. But what pretty damſel is that which waits upon her, as if ſhe were her ſervant?

M. It is Iris [b], the daughter of Thaumas and Electria, and ſiſter to the Harpies. She is Juno's meſſenger, as Mercury is Jupiter's; though Jupiter and the other Gods, the Furies, nay, ſometimes men have ſent her on a meſſage. Becauſe of her ſwiftneſs, ſhe is painted with wings; and ſhe rides on a rainbow, as [c] Ovid ſays.

It is her office, beſides, to unlooſe the ſouls of women from the chains of the body, as Mercury unlooſes thoſe of men We have an example of this in Dido, who laid violent hands on herſelf; for when ſhe was almoſt dead, Juno ſent Iris to looſe her

---

z ——— "Joviſque
"Et ſoror & conjux."——— Virg. Æn. 1.

a Apollon. Argon. 1.

b Virg. Æn. 2. Nonn. 20. Idem. 31. Hom. Iliad. 23.

c "Effugit, & remeat per quos modo venerat arcus."
On the ſame bow ſhe went ſhe ſoon returns.
Ovid. Met. 2.

her ſoul from her body, as [d] Virgil largely deſcribes it in the Fourth book of the Æneid.

But herein Iris differs from Mercury; for whereas he is ſent both from heaven and from hell, ſhe is ſent from heaven only [e]. He oftentimes was employed in meſſages of peace, whence he was called the [f] *Peacemaker*: But Iris was always ſent to promote ſtrife and diſſenſion, as if ſhe was the Goddeſs of diſcord; and therefore ſome think that her [g] name was given her from the contention which ſhe perpetually creates; though others ſay ſhe was called [h] *Iris*, becauſe ſhe delivers her meſſage by ſpeech, and not in writing.

Sect. II. *The Children and Diſpoſition of Juno.*

P. WHAT children had Juno by Jupiter?

M. Vulcan, Mars, and Hebe; [i] although ſome write that Hebe had no other parent than Juno,

---

d "Tum Juno omnipotens longum miſerata dolorem,
"Difficileſque obitus, Irim demiſit Olympo:
"Quæ luctantem animum, nexoſque reſolveret artus.
"Ergo Iris croceis per cœlum roſcida pennis,
"Mille trahens varios adverſo ſole colores,
"Devolat, & ſupra caput aſtitit. Hunc ego diti
"Sacrum juſſa fero, teque iſto corpore ſolvo:
"Sic ait, & dextra crinem ſecat, omnis & una
"Dilapſus color, atque in ventos vita receſſit."
Then Juno, grieving that ſhe ſhould ſuſtain
A death ſo lingering, and ſo full of pain,
Sent Iris down to free her from the ſtrife
Of lab'ring nature, and diſſolve her life.
Downward the various goddeſs took her flight,
And drew a thouſand colours from the light:
Then ſtood about the dying lover's head,
And ſaid, I thus devote thee to the dead;
This offering to th' infernal gods I bear.
Thus while ſhe ſpoke, ſhe cut the fatal hair:
The ſtruggling ſoul was loos'd, and life diſſolv'd in air.

e Heſiod. in Theog. f Ειρηνοποιος, i. e. Pacificator. Vid. Serv. in Æneid. 4. g "Ιρις quaſi "Ερις, Contentio. Servius.
h Παρα το ειρειν, a loquendo. i Pauſan. in Corinth.

Juno, and was born in the manner following: Before Juno had any children, ſhe ate ſome wild lettuces, ſet before her at a feaſt in Jupiter's houſe; and growing on a ſudden big-bellied, ſhe brought forth Hebe, who, for her extraordinary beauty, was by Jupiter made Goddeſs of youth, and had the office of cup-bearer of Jupiter given to her. But when, by an unlucky fall, ſhe made all the gueſts laugh, Jupiter was enraged, turned her out from her office, and put Ganymede in her ſtead.

P. Which was Juno's moſt notorious fault?

M. Jealouſy: I will give one or two of the many inſtances of it. Jupiter loved Io, the daughter of Inachus, and enjoyed her. When Juno obſerved that Jupiter was abſent from heaven, ſhe juſtly ſuſpected that the purſuit of his amours was the cauſe of his abſence. Therefore ſhe immediately flew down to the earth after him, and luckily found the very place where Jupiter and Io entertained themſelves in private. As ſoon as Jupiter perceived her coming, fearing a chiding, he turned the young lady into a white cow. Juno ſeeing the cow, aſked who ſhe was, and from what bull ſhe came? Says Jupiter, ſhe was born on a ſudden out of the earth. The cunning Goddeſs, ſuſpecting the matter, deſired to have the cow; which Jupiter could not refuſe, leſt he ſhould increaſe her ſuſpicion. So Juno taking the cow, [k] gave it Argus to keep:

---

k ——" Servandam tradicit Argo,
" Centum luminibus cinctum caput Argus habebat:
" Inde ſuis vicibus capiebant bina quietem:
" Cetera ſervabant, atque in ſtatione manebant.
" Conſtiterat quocunque loco, ſpectabat ad Io,
" Ante oculos Io, quamvis averſus habebat."
The goddeſs then to Argus ſtraight convey'd
Her gift, and him the watchful keeper made.
Argus's head an hundred eyes poſſeſt;
And only two at once declin'd to reſt;

The

keep: which Argus had an hundred eyes; two of which in their turns ſlept, while the others watched.

Thus was Io under conſtant confinement. Nor was the perpetual vigilance of her keeper her only misfortune; for beſides, ſhe was fed with nothing but inſipid leaves and bitter herbs; which hardſhip Jupiter could not endure to ſee. Wherefore he ſent Mercury to Argus to ſet Io free. Mercury, under the diſguiſe of a ſhepherd, came to Argus, and with the muſic of his pipe lulled him aſleep, and then cut off his head. Juno was grieved at Argus's death; and, to make him ſome amends, ſhe turned him into a peacock, and [l] ſcattered his hundred eyes about the tail of the bird. Nor did her rage againſt Io ceaſe, for ſhe committed her to the Furies to be tormented. Deſpair and anguiſh made her flee into Egypt, where ſhe begged of Jupiter to reſtore her to her former ſhape. Her requeſt being granted, ſhe thenceforth took the name of *Iſis*, the goddeſs of the Egyptians, and was worſhipped with divine honour.

Juno gave another clear mark of her jealouſy. [m] For when her anger againſt Jupiter was ſo violent, that nothing could pacify her, king Cithæron [n] adviſed Jupiter to declare that he intended to take

---

The others watch'd; and in a conſtant round,
Refreſhment in alternate courſes found.
Where'er he turn'd, he always Io view'd:
Io he ſaw, though ſhe behind him ſtood. Ovid. Metam. 4.

l ——" Centumque oculos nox occupat una,
" Excipit hos, volucriſque ſuæ Saturnia pennis
" Collocat, & gemmis caudam ſtellantibus implet."
There Argus lies; and all that wondrous light,
Which gave his hundred eyes their uſeful ſight,
Lies bury'd now in one eternal night.
But Juno, that ſhe might his eyes retain,
Soon fix'd them in her gaudy peacock's train.

m Doroth. de Nat. Fabulæ. n Plut. in Ariſt.

take another wife. The contrivance pleaſed him; wherefore he takes an oaken image, dreſſed very beautifully, and puts it into a chariot, and declares publicly, that he was about to marry Platæa the daughter of Æſopus. The report ſpread, and came to Juno's ears; who immediately running thither, fell furiouſly upon the image, and tore all the clothes, till ſhe diſcovered the jeſt; and laughing very much, ſhe was reconciled to her huſband: and from king Cithæron, the adviſer of the artifice, ſhe was afterwards called *Cithæronia*. The reſt of the moſt conſiderable of her names follow.

Sect. III. *Names of Juno.*

Anthia, or *Florida, flowery*. [o] Pauſanias mentions her temple.

Argiva, from the people [p] Argivi, amongſt whom the ſacrifices called Ἡραια [*Heraia*], were celebrated to her honour; in which an hecatomb, that is, an hundred oxen, were ſacrificed to her. They made her image of gold and ivory, holding a pomegranate in one hand, and a ſceptre in the other; upon the top of which ſtood a cuckow, becauſe Jupiter changed himſelf into that bird when he fell in love with her.

Bunæa, from [q] Bunæus the ſon of Mercury, who built a temple to this goddeſs at Corinth.

Calendaris, from the old word [r] *calo*, to call: for ſhe was called upon by the prieſts upon the firſt days of every month; which days are called *calendæ*.

Caprotina, becauſe [s] on the nones of July, that is, on the 7th day, maid-ſervants celebrated her feſtival together with ſeveral free women, and offered ſacrifices to Juno under a wild fig tree (*caprificus*), in memory

o In Corinth. p Doroth. l. 2. Met. & Pauſan. q Pauſan. in Corinth. r Macrob. in Sat. s Plutarch & Ovid. de Arte Amandi, Var. de Ling. Lat.

memory of that extraordinary virtue which directed the maid-ſervants of Rome to thoſe counſels which preſerved the honour of the Roman name. For after the city was taken, and the Gallic tumults quieted, the borderers having an opportunity to oppreſs the Romans, who had already ſuffered ſo much, ſent an herald to tell the Romans, that if they deſired to ſave the remainder of their city from ruin, they muſt ſend all their wives and daughters. The ſenate being ſtrangely diſtracted hereat, a maid-ſervant, whoſe name was *Philotis*, or *Tutela*, telling her deſign to the ſenate, took with her ſeveral other maid-ſervants, dreſſed them like miſtreſſes of families and like virgins, and went with them to the enemy. Levy the dictator diſperſed them about the camp; and they incited the men to drink much, becauſe they ſaid that was a feſtival-day: the wine made the ſoldiers ſleep ſoundly; whereupon a ſign being given from a wild fig tree, the Romans came and ſlew all the ſoldiers. The Romans were not forgetful of this great ſervice; for they made all theſe maid-ſervants free, and gave them portions out of the public treaſury: they ordered that the day ſhould be called *nonæ caprotinæ*, from the wild fig tree, from whence they had the ſign; and they ordered an anniverſary ſacrifice to *Juno Caprotina*, to be celebrated under a wild fig tree, the juice of which was mixed with the ſacrifices, in memory of the action.

Curis or *Curitis*, from her ſpear [t] called *curis* in the language of the old Sabines. The matrons were underſtood to be under their guardianſhip; whence, ſays [u] Plutarch, the ſpear is ſacred to her; and many of her ſtatues lean upon ſpears; and ſhe herſelf is called *Quiritis* and *Curitis*. Hence ſprings the cuſtom, that the bride combs her hair with a ſpear

t Feſtus. u In Romulo.

[x] ſpear found ſticking in the body of a gladiator, and taken out of him when dead; which ſpear was called *haſta celibaris.*

Cingula, [y] from the girdle which the bride wore when ſhe was led to her marriage; for this girdle was unlooſed with Juno's good leave, who was thought the patroneſs of marriage.

Dominduca and *Interduca,* [z] from bringing home the bride to her huſband's houſe.

Egeria, [a] becauſe ſhe promoted, as they believed, the facility of the birth.

Februalis, Februata Februa, or *Februla,* [b] becauſe they ſacrificed to her in the month of February. [c] Her feſtival was celebrated on the ſame day with Pan's feaſts, when the Luperci, the prieſts of Pan the god of ſhepherds, running naked through the city, and [d] ſtriking the hands and bellies of breeding women with Juno's cloak (that is, with the ſkin of a goat), [e] purified them; and they thought that this ceremony cauſed to the women fruitfulneſs and eaſy labours. All ſorts of purgation in any ſacrifices were called *februa*; and the animals ſacrificed to Juno [f] were a white cow, a ſwine, and a ſheep. The gooſe alſo, and the peacock, were ſacred to her.

Fluonia, [g] becauſe ſhe aſſiſted women in their courſes.

Hoploſmia, that is, [h] armed completely, as ſhe was worſhipped at Elis; and from hence Jupiter is called *Hoploſmius.*

Juga,

---

x Crinis nubentium comebatur haſta celibari, quæ ſcilicet in corpore gladiatoris ſtetiſſet abjecti occiſique. Arnob. contra Gentes.

y A cingulo. Marian. de Nupt.

z A ducenda uxore in domum mariti. Auguſt. de Civit. 7.

a Quod eam partui egerendo opitulari crederent. Feſtus.

b Ex Sext. Pomp.

c Cum Lupercalibus.

d Ovid. Faſtorum 2.

e Februabant, id eſt purgabant. Cic. Phil. 2.

f Virg. Æn. 4. Idem. 8.

g Ovid. ibid. Quod. fluoribus menſtruis adeſt.

h Lil. Gyrald.

i *Juga*, becauſe ſhe is the Goddeſs of marriages. k A ſtreet in Rome, where her altar ſtood, was called *Jugarius* from thence: and anciently people uſed to enter into the yoke of marriage at that altar. She is alſo by ſome called *Socegena*, becauſe l ſhe aſſiſts in the coupling the bride and bridegroom.

Lacina, from the temple of Lacinium, built and dedicated to her by m Lacinius.

Lucina, and *Lucilia*, either from n the grove in which ſhe had a temple, or from the light of this world, into which infants are brought by her. o Ovid compriſes both theſe ſignifications of Lucian in a diſtich.

Moneta, p either becauſe ſhe gives wholeſome counſel to thoſe who conſult her, or becauſe ſhe was believed to be the goddeſs of money.

q *Nuptialis*: and when they ſacrificed to her under this name r, they took the caul out of the victim, and caſt it behind the altar; to ſignify, that there ought to be no gall of anger between thoſe who are married together.

Opigena, becauſe ſhe gives s help to women in labour.

Parthenos, the *virgin*; or t *Parthenia*, *virginity*; and ſhe was ſo called, as w we are told, from hence: There was a fountain among the Argivi called *Canathus*,

---

i Et Græce Ζυγια, a jugo et conjugo. Serv. Æn. 4. k Feſtus.
l Quod nubentes aſſociet. m Strab. l. 6. Liv. l. 24.
n A luco vel luce. Var. de Ling. Lat.
o " Gratia Lucina, dedit hæc tibi nomina Lucus,
" Vel quia principium tu, dea, lucis habes."
Lucina, hail, ſo nam'd from thy own grove,
Or from the light thou giv'ſt us from above. *Faſt.* l. 2.
p Vel quod reddat monita ſalutaria, vel quod ſit Dea monetæ, id eſt, pecuniæ, Liv. l. 7. Suid. Ovid. Epiſt. Parid.
q Græce Γαμηλια. r Euſeb. 3. Præp. Evang. Plut. in Sympoſ. s Opem in partu laborantibus fert. Lil. Gyrald.
t Pindar. in Hymn. Olymp. w Pauſan. in Corinth.

nathus, where Juno washing herself every year, was thought to recover her virginity anew.

Perfecta, that is, *perfect*: For [x] marriage was esteemed the perfection of human life, and unmarried people imperfect. Wherefore she did not become perfect, nor deserve that name, till she married Jupiter.

Populona, or *Populonia*, [y] because people pray to her; or because they are procreated from marriage, of which she is a goddess.

And for the same reason she was called [z] *Pronuba*: Neither indeed were any marriages lawful, unless Juno was first called upon.

Regina, *queen*: and this title she gives herself, as we read in [a] Virgil.

Sospita [b], because all the women were supposed to be under her safeguard; every one of which had a Juno, as every man had his genius.

Unxia was another of her names, [c] because the posts of the door were anointed where a new-married couple lived; whence the wife was called [d] *Uxor*.

Sect. IV. *The Signification of the Fable.*
Juno *the Air.*

IF we regard Varro's account, by Juno was signified the earth, and by Jupiter the heavens. By the marriage of which two, that is, by the commixture

---

x Jul. Pollux. l. 3. Apud Græcos eodem sensu Juno vocabatur, τελεια, & conjugium ipsum τελειος, quod vitam humanam reddat perfectam. Vide Scholiast. Pindar. Od. 9. Vene.

y Aug. de Civit. 6. Macrob. Saturn. 6. z Seneca in Medea.

a "Ast ego, quæ Divûm incedo Regina, Jovisque
"Et soror & conjux." Æn. 1.
But I who walk in awful state above:
The majesty of heaven, sister and wife of Jove.

b A sospitando. Cic. Nat. Deor. c Ab unguendo. Lil. Gyrald. d Quasi unxor, ab ungendis postibus.

Plate VIII.

MINERVA
IMP XIII COS XVI CENS PPP
S C
IMP XII COS XV CENS PPP
IX NERVA PACIFI
S C

mixture of the influences of the heavens with the vapours of the earth, all things almoſt are generated.

But if we believe the Stoics, by Juno is meant the air; for that, as Tully ſays, [f] lying between the earth and the heavens, is conſecrated by the name of *Juno*; and what makes this conjecture more probable, the Greek [g] names of *Juno* and the *Air* have great affinity and likeneſs. Juno is called Jupiter's wife; [h] becauſe the air, being naturally cold, is warmed by Jupiter, that is, by fire. She is called *Aëria* [i]; becauſe ſhe is the air herſelf, or rules in the air: and hence ariſes the ſtory that Juno is bound by Jupiter with golden chains, iron anvils being hung at her feet. Hereby the ancients ſignified, that the air, though naturally more like fire, yet it was ſometimes mingled with earth and water, the heavieſt elements.

And, as I mentioned before, every woman had a Juno, and every man had a genius; which were their tutelar or guardian angels [k].

CHAP. XI.

SECT. I. MINERVA *or* PALLAS. *Her Image.*

P. THIS is a threatening Goddeſs, and carries nothing but terror in her aſpect.

M. It is Minerva, who derives her name, as ſome think, [l] from the threats of her ſtern and fierce look.

P. But why is ſhe clothed with armour rather than with womens clothes? [m] What means that head-

f Aer interjectus inter cœlum & terram Junonis nomine conſecratus eſt. Cicero de Natura. 2. g Ἀηρ & Ἥρα.
h Hellenic. in διος φιλολογια, Hom. Iliad. 5. i Phurnut.
k Sen. Epiſt. 310. l Minerva dicitur a minis. m Apollon. 90.

head-piece of gold, and the creſt that glitters ſo? To what purpoſe has ſhe a golden breaſt-plate, and a lance in her right hand, and a terrible ſhield in her left? On the ſhield which ſhe holds, I ſee a griſly head beſet with ſnakes. And what means the cock and the owl that are painted there?

M. I will ſatisfy all your demands. She ought to be armed, rather than dreſſed in womens clothes, becauſe ſhe is [n] the preſident and inventreſs of war. The cock ſtands by her, becauſe he is a fighting bird, and is often painted ſitting on her head-piece: as does the owl, of which by and bye. But as for the head, which ſeems ſo formidable with ſnakes, ſhe not only carries it on her ſhield, but ſometimes alſo in the midſt of her breaſt: it is the head of Meduſa, one of the Gorgons, of which [o] Virgil gives a beautiful deſcription. The baſiliſk alſo is ſacred to her, to denote the great ſagacity of her mind, and the dreadful effects of her courage, ſhe being the goddeſs both of wiſdom and of war; for the eye of the baſiliſk is not only piercing enough to diſcover the ſmalleſt object, but is able to ſtrike dead whatſoever creature it looks on. But I believe you do not obſerve an olive crown upon the head of this goddeſs?

P. It eſcaped my notice; nor do I yet ſee why the goddeſs of war ſhould be crowned with an olive, which

---

n Virg. Æneid. 11. Cic. de Nat. Deor. l. 3.

o "Ægidaque horriferam, turbatæ Palladis arma,
"Certatim ſquammis ſerpentum, auroque polibant,
"Connexoſque angues; ipſamque in pectore divæ
"Gorgona, deſecto vertentem lumina collo."
The reſt refreſh the ſcaly ſnakes that fold
The ſhield of Pallas, and renew their gold:
Full on the creſt the Gorgon's head they place,
With eyes that roll in death, and with diſtorted face.
Æneid. 8

which is an emblem of peace; as I remember I have read in [p] Virgil.

M. For that very reaſon, becauſe it is the emblem [q] of peace, it ought to be given to the Goddeſs of war: For war is only made that peace may follow. Though there is another reaſon, too, why ſhe wears the olive: For ſhe firſt taught mankind the uſe of that tree. When Cecrops built a new city, Neptune and Minerva contending about the name of that city, it was reſolved, that whichſoever of the two deities found out the moſt uſeful creature to man, ſhould give their name to the city. Neptune brought a horſe, and Minerva cauſed an olive to ſpring out of the earth; which was judged a more uſeful creature for man than the horſe: Therefore Minerva named the city, and called it *Athenæ*, after her own name in Greek Ἀθῆναι.

Sect. II. *The Birth of Minerva.*

HISTORY mentions five [r] Minervas. We ſhall ſpeak of her only who was born of Jupiter, and to whom the reſt are referred.

P. But how was ſhe born?

M. I will tell you, if you do not know, though it is ridiculous. When Jupiter ſaw that his wife Juno was barren, he through grief ſtruck his forehead, and, after three months, brought forth Minerva; from whence, as ſome ſay, ſhe was called *Tritonia*. Vulcan was his midwife; [t] who, opening his brain with the blow of an hatchet, was amazed when he ſaw [u] an armed virago leaping out

p "Paciferoque manu ramum prætendit olivæ."
And in her hand a branch of peaceful olive bears.

q Plut. in Themiſtoc. Herod. Terpſich. r Cic. de Nat. Deor.

s Quaſi Τριτομένης vel Τριτομήνυς, tertio menſe nata. Athena, apud Gyr.

t Lucian. in Dialog. Deorum.

u—"De capitis fertur ſine matre paterni
Vertice cum clypeo proſiluiſſe ſuo.

Qui

of the brain of the father, inſtead of a tender little naked girl.

Some have ſaid, that [x] Jupiter conceived this daughter when he had devoured Metis, one of his wives; with which food he preſently grew big, and brought forth the armed Pallas.

They ſay, beſides, [y] that it rained gold in the iſland of Rhodes when Minerva was born; which obſervation [z] Claudian alſo makes.

Sect. III. *Names of Minerva.*

LET us firſt examine whence the names *Minerva* and *Pallas* are derived.

Minerva is ſo called, from [a] *diminiſhing*. And it is very true that ſhe, being the Goddeſs of war, diminiſhes the number of men, and both deprives families of their heads, and cities of their members. [b] But it may be derived from threatenings, as I ſaid before; becauſe her looks threaten the beholders with violence, and ſtrike them with terror. Or, perhaps, ſhe has her name from the good [c] admonitions ſhe gives, becauſe ſhe is the Goddeſs of wiſdom. She is commonly thought to be wiſdom itſelf; whence, when men pretend to teach thoſe that are wiſer than themſelves, it is proverbially ſaid. [d] *That ſow teaches Minerva.* And from this name of *Minerva* comes *Minerval*, or *Minervale*[e], ſigni-

---

Out of his father's ſkull, as they report,
Without a mother, all in arms leap'd forth.

x Heſiod in Theogon. y Strabo l. 14.

z " Auratos Rhodiis imbres, nascente Minerva,
" Induxiſſe Jovem ferunt."
At Pallas' birth, great Jupiter, we're told,
Beſtrew'd the Rhodians with a ſhow'r of gold.

a Quod minuit vel minuitur. Cic. de Nat. Deorum. b Vel a minis quod vim minetur. Cornif. ap. Gyr. c Vel a monendo, Feſtus. d Sus Minervam. συς Αθηναν. Cic. Epiſt. 9. 18. e Græce διδασκειον.

ſignifying the ſalary that is given by the ſcholars to their maſters.

The Greeks call her *Athena*, becauſe ſhe never ſucked the breaſt of her mother, or nurſe [f]; for ſhe was born out of her father's head in full ſtrength, and was therefore called *motherleſs* [g]. Plato thinks ſhe had this name from her ſkill [h] in divine affairs. Others think ſhe was ſo named, [i] becauſe ſhe is never enſlaved, but enjoys the moſt perfect liberty: And indeed wiſdom and philoſophy give their votaries the moſt perfect freedom, as the Stoics well obſerve, who ſay, [k] The philoſopher or wiſe man is the only free man.

She is called *Pallas*, from a giant of the ſame name which ſhe ſlew; or from the lake Pallas, where ſhe was firſt ſeen by men; or, laſtly, which is more probable [l], from brandiſhing her ſpear in war.

She had many other names which I might now recount to you; but becauſe a great number of them are inſignificant and uſeleſs, I ſhall only ſpeak of two or three, after I have firſt diſcourſed of the Palladium.

The Palladium was an image of Pallas, preſerved in the caſtle of the city of Troy: For while the caſtle and temple of Minerva were building, they ſay this image fell from heaven into the temple before it was covered with a roof. This raiſed every body's admiration; and when the oracle of Apollo was conſulted, he anſwered, That the city ſhould be ſafe as long as the image remained within it.

 There-

---

f Ἀθηνα, ab ἀ non & θηλαζειν mammam fugere. g Αμητορες και αμητωρ, i. e. matre carens, Pollux, Phurnut. h Ἀθηνα, i qua θεογνοη, vel Ἠθηνοη, hoc eſt, quæ divina cognoſcit. Plato in Cratylo. i Ab ἀ non & θησασθαι ſervire. k Liber nemo eſt niſi ſapiens. Tullius in Paradox. l Απο του παλλειν το δορυ, a vibranda haſta. Servius in Æn. 1.

Therefore when the Grecians beſieged Troy, they found [m] that it was impoſſible to take the city unleſs the Palladium was taken out of it. This buſineſs was left to Ulyſſes and Diomedes, who undertook to creep into the city through the common ſewers, and bring away this fatal image. When they had performed this, Troy was taken without any difficulty. [n] Some ſay it was not lawful for any perſon to remove that Palladium, or even to look upon it. Others add, that it was made of wood, ſo that it was a wonder how it could move the eyes and ſhake the ſpear. Others, on the contrary, report, that it was made of the bones of Pelops, and ſold to the Trojans by the Scythians. They add, that Æneas recovered it, after it had been taken by the Greeks from Diomedes, and carried it with him into [o] Italy, where it is laid up in the temple of Veſta, as a pledge of the ſtability of the Roman Empire, as it had been before a token of the ſecurity of Troy. And, laſtly, others write, that there were two Palladiums, one of which Diomedes took, and another Æneas carried with him.

Parthenos, i. e. *The Virgin*, was another of Minerva's names: from whence [p] the temple at Athens, where ſhe was moſt religiouſly worſhipped, was called *Parthenon:* For Minerva, like Veſta and Diana, was a perpetual virgin; and ſuch a lover of chaſtity, that ſhe deprived Tireſias of his ſight, becauſe he ſaw her bathing in the fountain of Helicon: [q] But Tireſias's mother, by her humble petitions, obtained, that, ſince her ſon had loſt the eyes of his body, the ſight of his mind might be brighter and clearer, by having the gift of prophecy.

[r] Ovid, indeed, aſſigns another cauſe of his blindneſs

---

m Ovid. Faſt. 5. Serv. in Æn. 2. Clem. in Protrep.
n Herodian. l. 1. Plut. in Para
o Dion. Hal. 1. An
p Homer in Hymn. ad Venerem.
q Homer. Odyſſ. l. 1
r Lib. Metam.

neſs, to wit, when Jupiter and Juno in a merry diſpute made him judge; becauſe, when he killed a ſhe ſerpent, he had been turned into a woman, and after ſeven years, when he killed a he ſerpent, he was again turned into a man, he pronounced for Jupiter; wherefore Juno deprived him of his ſight.

There is another illuſtrious inſtance of the chaſtity of Minerva; [s] when Neptune had enjoyed the beautiful Meduſa (whoſe hair was gold) in her temple, ſhe changed into ſnakes that hair which had tempted him; and cauſed thoſe that looked upon her thereafter to be turned into ſtones.

Her name *Tritonia* was taken from the lake [t] Triton, where ſhe was educated, as we may alſo learn from [u] Lucan, who mentions the love which Pallas bears to this lake: Or from τριτω, or τριτων, [*Triton*]; a word which, in the old Bœotian and Æolic language, ſignifies a *head*; becauſe ſhe was born of Jupiter's head. Yet before we leave the lake Triton, let me tell you the ceremonies that were performed upon the banks of it in honour of Minerva. A great concourſe of people out of all neighbouring towns aſſembled to ſee the following performance: All the virgins came in ſeveral companies, armed with clubs and ſtones; and a ſign being given, they aſſaulted each other: ſhe who was firſt killed was not eſteemed a virgin, and therefore her

s Nat. Com. l. 7. c. 18. t Pauſan. in Bœot. l. 9.

u "Hanc et Pallas amat, patrio quod vertice nata
"Terrarum primam Lybien (nam proxima cœlo eſt,
"Ut probat ipſe calor) tetigit, ſtagnique quieta.
"Vultus vidit aqua, poſuitque in margine plantas,
"Et ſe delecta, Tritonida dixit, ab unda."
This Pallas loves, born of the brain of Jove,
Who firſt on Libya trod, (the heat doth prove
This land next heav'n); ſhe, ſtanding by the ſide,
Her face within the quiet water ſpy'd,
And gave herſelf from the lov'd pool a name.

x "Tritonia."——Herod. in Melp.

body was disgracefully thrown into the lake; but she who received the most and the deepest wounds, and did not give over, was carried home in triumph in a chariot, in the midst of the acclamations and praises of the whole company.

Ἐργατις, [y] [*Ergatis*], *operaria*, *workwoman*, was her name among the Samians, her worshippers; because she invented several arts, especially the art of spinning, as we learn from the [z] poets: thus the distaff is ascribed to her, and sometimes is called [b] *Minerva*, because she was the inventress of it. Although Minerva so much excelled all others in spinning, yet Arachne, a young lady of Lydia, very skilful at spinning, challenged her in this art, though it proved her ruin; for the goddess tore her work, and struck her forehead with a [c] spoke of the wheel. This disgrace drove her into despair, so that she hanged herself; wherefore Pallas, out of compassion, brought her again to life, and turned her into a spider [d], which continues still employed in spinning. The art of building, especially of castles, was Minerva's in-

vention

---

y Ex Hesych. Ital. l. 10.

z Ovid. Metam. 6. Virgil. Æneid. 7. Theocrit. Eclog. 34.

a "Nam illa colo calathisque Minervæ
"Fœmineas assueta manus." Ovid. Metam.
To Pallas' arts her hands were never train'd.

b "Cui tolerare colo vitam tenuique Minerva." Virg. Æn.
By th' spinster's trade she gets her livelihood.

c ——"Frontem percussit Arachnes:
"Non tulit infelix, laqueoque animosa ligavit
"Guttura: pendentemque Pallas miserata levavit;
"Atque, ita, Vive quidem, pende tamen, improba, dixit."
Arachne thrice upon the forehead smote;
Whose great heart brooks it not: about her throat
A rope she ties; remorseful Pallas staid
Her falling weight: Live, wretch: yet hang, she said.

d ——"Et antiquas exercet aranea telas."
And, now a spider turn'd, she still spins on. Metam.

vention; and therefore she was believed to preside over them.

She is called *Musica*; because, says Pliny, [e] the dragons or serpents in her shield, which, instead of hair, encompassed the Gorgon's herd, rung and resounded, if the strings of an harp or cittern near them were touched. But it is more likely that she was so named, because she invented the pipe: upon which, when she played by the river side, and saw in the water how much her face was swelled and deformed by blowing it, she was moved with indignation, and threw it aside, saying, [f] "The "sweetness of the music is too dear, if purchased "with so much loss."

[g] *Glaucopis* was another of her names; because her eyes, like the eyes of an owl, were grey or sky-coloured, that is, of a green colour mixed with white. Others think that she was not called so from the colour of her eyes, but from the terror and formidableness of her mien; for which reason, lions and dragons are also called *Glaucii* and *Cæsii*.

She was also called *Pylotis*, from a [h] Greek word, signifying a *gate*: for as the image of Mars was set up in the suburbs, so her effigy or picture was placed on the city-gates, or doors of houses; whereby they signified, that we ought to use our weapons abroad to keep the enemy from entering our towns: but in the town we must use the assistance of Minerva, not of Mars; that is, the state ought

e Dicta est Musica, quod dracones in ejus Gorgone ad ictus citharæ tinnitu resonabant. Plin. Nat. Hist. l. 34. c. 8.

f ——"I procul hinc, non est mihi tibia tanti,
"Ut vidit vultus Pallas in amne suos."
Away thou art not so much worth, she cry'd,
Dear pipe, when she her face i' th' stream espy'd.

g Γλαυκῶπις, habens oculos glaucos & cæsios, quales habet γλαὺξ, noctua; Pausan. in Attic. h Ἀπὸ τῆς πύλης a porta. Pharnut. Æschyl. in Eumenid.

to be governed at home by prudence, counſel, and law.

SECT. IV. *The ſignification of the Fable. Pallas the ſymbol of Wiſdom and Chaſtity.*

BY this ſtory of Minerva, [i] the poets intended to repreſent wiſdom, that is, true and ſkilful knowledge, joined with diſcreet and prudent manners. They hereby ſignified alſo the underſtanding of the nobleſt arts, and the accompliſhments of the mind; the virtues, and eſpecially chaſtity. Nor, indeed, without reaſon. For,

1. Minerva is ſaid to be born out of Jupiter's brain; becauſe the wit and ingenuity of man did not invent the uſeful ſciences, which, for the good of man, were derived from the brain of Jupiter; that is, from the inexhauſtible fountain of the divine wiſdom, from whence not only the arts and ſciences, but the bleſſings of wiſdom and virtue alſo proceed.

2. Pallas was born armed; [k] becauſe a wiſe man's ſoul, being fortified with wiſdom and virtue, is invincible: he is prepared and armed againſt fortune; in dangers he is intrepid, in croſſes unbroken, in calamities impregnable. Thus [l] "though the image "of Jupiter ſweats in foul weather, yet as Jupiter "himſelf is dry and unconcerned with it, ſo a wiſe "man's mind is hardened againſt all the aſſaults "that fortune can make upon his body."

3. Minerva is a virgin, [m] as all the muſes are. And accordingly the ſight of GOD is promiſed to pure and undefiled eyes: for even the heathens thought that chaſte eyes could ſee GOD; and wiſdom

i Cic. 1. Offic. k Cicero in Paradoxis. l Quemadmodum enim non colliqueſcit Jupiter dum ſimulacrum ejus liqueſit: ſic ſapientis animus ad queſlibet adverſæ fortunæ caſus obdureſcit. Seneca. m Greg. Nyſſ de Virg. initio capitum 4 & 5. Serv. in Æneid.

dom and modeſty has often appeared in the viſions of holy men, in the form and habit of virgins.

4. Minerva has a ſevere look and a ſtern countenance: becauſe a wiſe and modeſt mind gains not its reputation and eſteem from outward beauty and finery, but from inward honour and virtue. For wiſdom joined with modeſty, though clothed with rags, ſends forth a glorious ſhining luſtre: ſhe has as much beauty in tattered garments as when ſhe is clothed with purple, and as much majeſty when ſhe ſits on a dunghill as when ſhe is placed on a throne: ſhe is as beautiful and charming when joined to the infirmities and decays of old age, as when ſhe is united to the vigour and comelineſs of youth.

5. She invented and exerciſed the art of ſpinning: from hence other virgins, if they would preſerve their chaſtity, may learn never to indulge idleneſs, but to employ themſelves continually in ſome ſort of work; after the example of [n] Lucretia, a noble Roman princeſs, who was found late at night ſpinning among her maids, working, and ſitting in the middle of the room, when the young gentlemen came thither from the king.

6. As the ſpindle and the diſtaff were the invention of Minerva, ſo they are the arms of every virtuous woman. When ſhe is furniſhed with theſe, ſhe will deſpiſe the enemy of her honour, and drive away Cupid from her with the greateſt eaſe: [o] for which reaſon thoſe inſtruments were formerly carried before the bride when ſhe was brought to her huſband's houſe; and ſomewhere it is a cuſtom, at the funeral of women, to throw the diſtaff and ſpindle into the grave with them.

7. As ſoon as Tireſias had ſeen Minerva naked, he loſt his ſight: Was it for a puniſhment, or for

n Livy, l. 1. o Belloſ. lib. ult. c. 13.

a reward? Surely he never ſaw things ſo acutely before; for then he became a prophet, and knew future things long before they were acted: which is an excellent precept to us, That he who had once beheld the beauty of true wiſdom clearly, may, without repining, loſe his bodily ſight, and want the view of corporeal things; ſince he beholds the things that are to come, and enjoys the contemplation of eternal heavenly things, which are not viſible to the eye.

8. An owl, a bird ſeeing in the dark, was ſacred to Minerva, and painted upon her images, which is the repreſentation of a wiſe man, who, ſcattering and diſpelling the clouds of ignorance and error, is clear-ſighted when others are ſtark blind

9. What can the Palladium mean, an image wich gave ſecurity to thoſe cities in which it was placed, unleſs that thoſe kingdoms flouriſh and proſper where wiſdom preſides? It is ſuppoſed to have fallen down from heaven, that we may underſtand (what we find confirmed by the ſcripture) [p] That *every good and perfect gift comes from above, and deſcends from the Father of Lights.*

To this I add the inſcription which was heretofore to be ſeen in the temple of Minerva, written in golden letters, among the Egyptians: [q] *I am what is, what ſhall be, what hath been; my veil hath been unveiled by none: The fruit which I have brought forth is this, the ſun is born.* Which are words, as I think, full of myſteries, and containing a great deal of ſenſe: Let every one interpret them according to his mind.

CHAP.

---

p Epiſt. Jac. i. 17. q Ego ſum quæ ſunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperi, Sol eſt natus. Vide Lil. Gyrald. Synt. 12.

BIBLIOTHECA · BODLEIANA

Pl. IX.

VENUS

CHAP. XII.

SECT. I. VENUS. *Her Image.*

M. TURN your eyes now to a ſweet object, and view that Goddeſs in whoſe countenance all graces ſit and play, and diſcover all their charms. You ſee a pleaſantneſs, a mirth, a joy, in every part of her face: you ſee a thouſand pretty beauties and delights ſporting wantonly in her ſnowy boſom. Obſerve with what a becoming pride ſhe holds up her head and views herſelf, where ſhe finds nothing but joys and ſoft delights. She is clothed with a [r] purple mantle, glittering with diamonds. By her ſide ſtand two Cupids, and round her are the three Graces, and after follows the lovely beautiful Adonis, who holds up the Goddeſs's train. The chariot in which ſhe rides is made of ivory, finely carved, and beautifully painted and gilt, and is drawn by ſwans and doves, or ſwallows, as Venus directs, when ſhe pleaſes to ride in it.

P. Is that Venus the Goddeſs of love, the patroneſs of ſtrumpets, the vile promoter of impudence and luſt, infamous for ſo many whoredoms, rapes, and inceſts?

M. Yes; that is Venus, whom, in more honourable terms, men ſtile the *Goddeſs of the Graces*, the *author of elegance*, *beauty*, *neatneſs*, *delight*, and *cheerfulneſs*: But in reality ſhe is, as you ſay, an impudent ſtrumpet, and the miſtreſs and preſident of obſcenity.

P. Why then is ſhe ſo beautifully painted? Why is her dreſs ſo glorious? Why is not her chariot

r Philoſtrat. l. 2 Imag. Ovid. Metam. 15. Ovid. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet.

rather drawn by ſwine, or dogs, or goats, than by ſwans or doves, the pureſt and chaſteſt of birds? infernal and black ſpirits are attendants more ſuitable to her than the Graces.

M. What do you ſay? Blind fooliſh men uſed formerly to erect altars, and deify their vices; they hallowed the greateſt impieties with frankincenſe, and thought to aſcend into heaven by the ſteps of their iniquities. But let us not inveigh againſt the manners of men, but rather proceed in our ſtory of Venus.

You will in other places ſee her painted, ſometimes like a young virgin riſing from the ſea, and riding in a ſhell; again, like a woman, holding the ſhell in her hand, her head being crowned with roſes. [s] Sometimes her picture has a ſilver looking-glaſs in its hand, and on its feet are golden ſandals and buckles. In the pictures of the Sicyonians ſhe holds poppy in one hand, and an apple in the other. They conſecrated to her the thighs of all ſacrifices except ſwine: for Venus, though ſhe herſelf be filthy and unclean, abominates ſwine for their uncleanneſs; or rather, becauſe a boar killed Adonis her gallant. [t] At Elis ſhe was painted treading on a tortoiſe; ſhewing thereby that virgins ought not to ramble abroad; and that married women ought to keep ſilence, love their own home, and govern their family. She wore a girdle or belt, called *ceſtus* (from which ſome derive *inceſtus*, inceſt), in which all kinds of pleaſures, delights, and gratifications, were folded up. [u] Some gave her arrows, and make Python, or Suada, the Goddeſs of eloquence, her companion.

SECT.

---

s Philoſtrat. in Imagin. Pauſan. in Corinth. præc. connub. & lib. de Iſid. & Oſir. Eurip. in Medea. Ex Phurnut.

t Plut. in

u Hom. Iliad. 14.

Sect. II. *The Descent of Venus.*

WE learn from several authors, [x] that there were four Venuses, born of different parents; but this Venus, of whom we speak, was the most eminent of them, and had the beauties as well as the blemishes of the other commonly ascribed to her. [y] She sprang from the froth of the sea; which froth was made when they cut off the secrets of Cœlus or his son Saturn, and threw them into the sea. [z] Hence she was by the Greeks called *Aphrodite;* though others think she was so named from the madness with which lovers abound. [a] As soon as she was born, she was laid, like a pearl, in a shell instead of a cradle, and was driven by Zephyrus upon the island Cyprus, where the Hours [*Horæ*] received her, and took her into their bosoms; educated, accomplished, and adorned her; and when she came to age, carried her into heaven, and presented her to the Gods, who, being taken with her beauty, all desired to marry her: but at last she was betrothed to Vulcan, and afterwards married to him.

Sect. III. *Names of Venus.*

SHE is called *Venus*, says Tully, [b] because all things are subject to the laws of love, or are produced and begotten by love: or else, as [c] others say, her name is given her because she is eminently beautiful; for she is the Goddess of Beauty: or, lastly, she is so called, because she [d] was a stranger or

---

x Cic. de Nat. Deor. y Hesiod. Theogon. z Ex Ἀφρὸς, spuma; vel ut alii dicunt, Ἀπο του αφραινειν, insanire. Ex Euripid. & Phurnut. a Hom. in Hymn. ad Venerem. b A veniendo, quod ad omnes res veniat, vel quod per eam omnia proveniant ac progignantur. c Venus quasi venusta. Pausan. in Attic. d Venus a veniendo, quasi adventitia, sic Græcorum doctrina adventitia & transmarina vocabatur. Cic. Offic. l. 1.

or foreigner to the Romans; for she was first worshipped by the Egyptians, and from the Egyptians she was translated to the Greeks, and from thence to the Romans.

Amica Ἑταίρα [*Hetaira*] was a name given her by the Athenians, [e] because she joins lovers together: and this Greek word is used both in a good and bad signification, signifying both a *sweetheart* and a *strumpet*.

Armata; because [f] when the Spartan women sallied out of their towns, besieged by the Messenians, and beat them, their husbands, who were ignorant of it, went out to fight and met their wives returning from the pursuit: the men believing them enemies, made themselves ready to fight; but the women shewed, both by words and deeds, that they were their wives; and for this reason, a temple was dedicated to Venus Armata.

The Sidonians called her [g] *Astarte*, or *Dea Syria*, (which Goddess, others think, was the moon), and worshipped her in the figure of a star.

Apaturia; that is, [h] the *deceiver*: for neither is any thing more deceitful than a lover, nor any thing more fraudulent than love, which flatters our eyes, and pleases us, like roses in their finest colours, but leaves a thorn in the heart; it torments the mind, and wounds the conscience.

She was called by the Romans [i] *Barbata*; because, when the Roman women were so troubled with a violent itching that all their hair fell off, they prayed to Venus, and their hair grew again; where-

---

e Ἑταίρα, id est, socia, amicos & amicas jungeret Festus ex Apol. & Hesych. f Pausan. in Lucan & in Attic.

g Epiph. contra Hæres. Euseb. 1. de Præp. Evang.

h Ab Ἀπατάω, fallo. Lucian. de Dea. Syr. Strabo, l. 11.

i Serv. Macrob. Suidas, & alii.

whereupon they made an image of Venus with a comb, and gave it a beard, that ſhe might have the ſigns of both ſexes, and be thought to preſide over the generations of both. That this might be expreſſed more plainly, the uppermoſt part of the image repreſented a man, and the lower part of it a woman.

Cypris, *Cypria*, and *Cyprogenia*, becauſe ſhe was worſhipped in the iſland of Cyprus. *Cytheris* and *Cytherea*, from the iſland of [k] Cytherea, whither ſhe was firſt carried in a ſea-ſhell.

There was a temple at Rome dedicated to *Venus Calva*; [l] becauſe when the Gauls poſſeſſed that city, ropes for the engines were made with the womens hair.

Cluciana, from [m] *Cluo*, an old word, to *fight*; becauſe her image was ſet up in the place in which the peace was concluded betwixt the Romans and Sabines.

Erycina, from the mountain [n] Eryx in the iſland of Sicily; upon which Æneas built a ſplendid and famous temple to her honour, becauſe ſhe was his mother. [o] Horace makes mention of her under this name.

[p] She is properly called *Ridens*, and Homer calls her [q] a *lover of laughing*: for ſhe is ſaid [r] to have been born laughing, and from thence called the *Goddeſs of mirth*.

Hortenſis; becauſe ſhe looks after the production of

---

k Feſtus. l Lactant. lib. i. Divin. Inſtitut.
m Vegetius de re militari. n Plin. l. 15. Polyb. l. 1, Serv. Æn. 1.
o " Sive tu mavis, Erycina ridens,
" Quam Jocus circumvolat & Cupido."
If you, blithe Goddeſs, will our ſide defend,
Whom Mirth and briſk Deſire do ſtill attend. Hor. l. 1. Od. 2.
p Suidas Phurnut. q φιλομειδης, i. e. amans riſus. Hom. Iliad 20. r Heſiod.

of ſeed and plants in gardens. And Feſtus tells us, that the word *Venus* is by Nævius put for *herbs*, as *Ceres* is for *bread*, and *Neptunus* for *fiſh*.

[s] *Idalia* and *Acidalia*, from the mountain Idalus in the iſland Cyprus, and the fountain Acidalius in Bœotia.

Marina, becauſe ſhe was born of the ſea, and begotten of the froth of the waters; which [t] Auſonius hath elegantly mentioned in his poem.

From thence ſhe is called [u] *Aphroditis* and *Anadyomene*; that is, *emerging out of the waters*, as Apelles painted her; and *Pontia*, from Pontus. Hence came the cuſtom, that thoſe who had eſcaped any danger bywater, uſed to ſacrifice to Venus. Hence alſo the mariners obſerved thoſe ſolemnities called *Aphrodiſia*, which Plutarch deſcribes in a treatiſe againſt Epicurus.

Melanis, or *Melenis*, [x] that is, *dark and concealed*; of which nature are all nocturnal amours, both lawful and unlawful. For [y] *works of love do all of them ſeek the dark*. Whence the Egyptians worſhipped a Venus called [z] *Scoteia*, a *Goddeſs to be admired in the night*; that is, in marriage.

Meretrix; [a] becauſe ſhe taught the women in Cyprus to proſtitute themſelves for money.

[b] *Migonitis* ſignifies her power in the management of love. Therefore Paris, after he had mixed embraces with Helena, dedicated the firſt temple to

---

s Virg. Æn. 1. & Serv. Horatius ſæpe.

t "Orta ſalo, ſuſcepta ſolo, patre edita Cœlo."
Heaven gave her life, the ſea a cradle gave,
And earth's wide regions her with joy receive.

u Plin. 35. c. 10. Alex. ab Aleq. Clitipho & Leucippe.

x Nigra & tenebroſa, a μελας, i. e. niger, quod omne amoris opis amat tenebras. Pauſan in Arcad.

y Pind. Od. 9. Pyrrh. ex Heſyc. z Σκοτεια και νυκτι θαυμαστη, Dea admiranda a noctu & tenebris. Eurip. in Hippol.

a Lect. & Serv. b A μιγνυμι, i. e. miſceo. Pauſan. in Lacon.

to [c] *Venus Migonitis;* and [d] Virgil uſes a like expreſſion, ſpeaking of the affairs of love.

She is called *Murcia* in Livy and Pliny, *quaſi Myrtea:* becauſe the myrtle was ſacred to Venus; and her temple upon the Aventine mountain at Rome was anciently called *Murcus.*

Paphia, from the city Paphos in the iſland of Cyprus, where they ſacrificed flowers and frankincenſe to her. And this is mentioned by [e] Virgil. This image had not a human ſhape: but, as [f] Tacitus ſays, "It was from the top to the bottom of "an orbicular figure, a little broad beneath; the "circumference was ſmall, and ſharpening towards "the top like a ſugar-loaf. The reaſon unknown." [g] Lucan obſerves, that it was uſual to worſhip other Gods in confuſed ſhapeleſs figures. And it is certain, the Goddeſs Peſſinuntia, (of whom we ſhall ſay more when we ſpeak of Cybele) was nothing but a ſhapeleſs ſtone which fell down from heaven,

---

c Veneri Migonitidi.

d —"quem Rhea ſacerdos,
"Fur ivo partu, ſub luminis edidit auras,
"Mixta Deo mulier." *Æneid.* 7.
—Him prieſteſs Rhea bore
Into the lightſome world: ſo ſtol'n by joy,
Mixt with a Deity, ſhe brought a boy.

e "Ipſa Paphum ſublimis adit, ſedeſque reviſit
"Læta ſuas, ubi templum illi, centumque Sabæo
"Thure calent aræ, ſertiſque recentibus halant." *Æn.* 1.
This part perform'd, the Goddeſs flies ſublime,
To viſit Paphos and her native clime,
Where garlands, ever green and ever fair,
With vows are offer'd, and with ſolemn pray'r:
An hundred altars in her temple ſmoke,
A thouſand bleeding hearts her pow'r invoke.

f Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens; & ratio in obſcuro. Lib. 3.

g —"ſimulacraque mœſta deorum
"Arte carent, cæſiſque extant informia truncis."
All artleſs, plain, miſhapen trunks they are;
Their moſs and mouldineſs procures a fear.

heaven, as we find from Herodian. So [h] Tertullian says, "Even Pallas the Athenian Goddess, and "Ceres the Goddess of corn, both of them with-"out any certain effigies to them but mere rugged "stakes, and shapeless pieces of wood, are things "that are bought and sold." And Arnobius adds, "[i] The Arabians worshipped a stone without form "or shape of a deity."

Her name [k] *Verticordia* signifies the power of love to change hearts, and ease the minds of men from all cares that perplex them. [l] Ovid mentions this power of her's. And for the same reason Venus is called in the Greek [m] *Epistrophia.*

Sect. IV. *Actions of Venus.*

WHAT deeds can you expect from an impudent and powerful strumpet, but those which are full of lewdness, and mischief, and plagues? It were endless only to repeat the names of all those whom she has armed to the ruin of one another; whom she has turned into beasts, by inciting them to commit such monstrous wickedness as modesty cannot mention.

For who, without blushing, can hear the story of Nictime? who, inspired by impure lust, and raging with cursed flames, [n] is said to have committed incest with her own father; for which abominable wickedness she was changed into an owl,

an

h Et Pallas Attica & Ceres farrea sine effigie radi palo, & informi ligno prostant. Tertul. in Apol.

i Arabes informem coluerant lapidem. Arnob. contra Gentes, lib 6.

k Quasi corda vertens.

l "Templa jubet fieri Veneri, quibus ordine factis,
"Inde Venus verso nomina corde tenet. Fast.
Temples are rais'd to Venus; whence the name,
From changing minds, of Verticordia came.

m —— Ἐπιστροφίας; quod vertat homines. Pausan. Attic.

n ——"Patrium temerasse cubile." Ovid. Metam. 4.
——To have defil'd her father's bed.

an ugly diſmal bird of the night, who, [n] conſcious of her guilt, never appears in the day-time, but ſeeks to conceal her ſhame, and cover it by darkneſs, being driven from the ſociety of all birds.

Who does not abhor the ſame fact of Myrrha, which was contrived and committed by the encouragement and aſſiſtance of Venus? She committed inceſt with her own father by the aſſiſtance of Cynaras her old nurſe; but her ſin proved her ruin; [o] for ſhe was turned into a tree, which always, as it were, bewails its impurity, and ſends forth drops like tears.

Why ſhould I mention the Propætides, the chiefs of ſtrumpets, who denied that Venus was a Goddeſs? They were the firſt proſtitutes; and [p] were afterwards turned into ſtones.

Why ſhould I ſet before you Pygmalion, a ſtatuary? who, conſidering the great inconveniencies of marriage, had reſolved to live ſingle; but afterwards making a moſt elegant and artificial image of Venus, he fell ſo much in love with his own work-

---

n Conſcia culpæ
" Corſpectum, lucemque fugit; tenebriſque pudorem
" Celat, & a cunctis expellitur ærë toto."
Still conſcious of her ſhame, avoids the light,
And ſtrives to ſhroud her guilty head in night,
Expell'd the winged choir.

o " Quæ quanquam amiſit veteres cum corpore ſenſus,
" Flet, tamen, & tepidæ manant ex arbore guttæ.'
Though ſenſe with ſhape ſhe loſt, ſtill weeping, ſhe
Sheds bitter tears, which trickle from her tree. Ovid. Met. 10

p ——" pro quo ſua Numinis irâ
" Corpora, cum forma, primùm vulgâſſe feruntur;
" Usque pudor ceſſit, ſanguiſque induruit oris,
" In rigidum parvo ſilicem diſcrimine verſæ." Ovid. Met, 10.
The firſt that ever gave themſelves for hire,
To proſtitution, urg'd by Venus' ire;
The looks emboldened, modeſty now gone,
Convert at length to little differing ſtone.

workmanſhip, that he begged of Venus to turn it into a woman, and enliven the ivory. His wiſhes were granted; and he begot of this image Paphos, from whom the [q] iſland Paphos had its name.

And here it will not be abſurd briefly to relate the ſtories of Pyramus and Thiſbe, Atalanta and Hippomenes, Paris and Helena, three couple of moſt unfortunate lovers.

Pyramus and Thiſbe were both inhabitants of the city of Babylon; equal in beauty, age, conditions and fortune. They began to love each other from their cradles. Their houſes were contiguous; ſo that their love aroſe from their neighbourhood, grew greater by their mutual play, and was perfected by their ſingular beauty. This love increaſed with their years; and when they were marriageable, they begged their parents conſent; which was refuſed, becauſe of ſome former quarrels between the two families. And that the children might not attempt any thing againſt their parents will, they were not permitted to ſee each other or to ſpeak together. What could Pyramus do? or how could Thiſbe bear this? there was a partition-wall between both houſes, in which wall there was a ſmall chink, never diſcovered by any of the ſervants. This crevice [r] the lovers found, and met here. Their words and their ſighs went through, but kiſſes could not paſs; which, when they parted,

---

q ——" de quo tenet inſula nomen." Ovid. Met. 10.
From whom the iſland does its name receive.

r " Quid non ſentit amor?
" ——Illam primi vidiſtis, amantes,
" Et vocis feciſtis iter; tutæque per illud
" Murmure blanditiæ minimo tranſire ſolebant."
This, for ſo many ages undeſcry'd,
(What cannot love find out!) the lovers ſpy'd;
By which their whiſp'ring voices ſoftly trade,
And Paſſion's am'rous embaſſies convey'd. Ovid. Met. 4.

ed, they [s] printed on each ſide of the wall. But what a fatal rapture in their hearts did this ſmall breach in the wall produce! for their love was too great to be confined to ſuch narrow bounds: the next night therefore they reſolved to enjoy that liberty abroad which they could not receive at home, by eſcaping into a neighbouring wood, where they agreed to meet under the ſhade of a large mulberry-tree, which ſtood cloſe to a fountain. When night came on, Thiſbe deceives her keepers, and eſcapes firſt, and flies into the wood; for love gave her wings. When ſhe came to the appointed place, [t] a lioneſs came freſh from the ſlaughter of ſome cattle to drink at the fountain. Thiſbe was ſo frightened that ſhe ran into a cave, and in her flight her veil fell from her head; the lioneſs, returning from the fountain, found the veil, and tore it with her jaws ſmeared with the cattles blood. Afterwards came Pyramus, and ſees the print of a wild beaſt's foot in the gravel, and by and by finds the veil of Thiſbe bloody and torn. He immediately imagining that ſhe was killed and devoured by the beaſt, preſently grew diſtracted, and haſtened to the appointed tree; and when he could not find Thiſbe, he threw himſelf upon his ſword, and died. Thiſbe in the mean time recovered from her fright, and came to the mulberry-tree; where, when ſhe came near, ſhe ſees [u] a man expiring. At firſt

s —" partique dedere
" Oſcula quiſque ſua non pervenientia contra."
——Their kiſſes greet
The ſenſeleſs ſtones with lips that cannot meet.

t ——" venit ecce recenti
" Cæde leæna boum ſpumantes oblita rictus,
" Depoſitura ſitim vicini fontis in unda."
When, lo, a lioneſs, with blood beſmear'd,
Approaching to the well-known ſpring, appear'd.

u ——" tremebunda videt pulſare cruentum
" Membra ſolum."

firſt ſhe was amazed, and ſtopped, and went back frighted. But when ſhe knew [v] who it was, ſhe ran into the embraces of her dying lover, mingled her tears with his blood; and, folding her arms about him, being almoſt diſtracted with grief, ſhe lamented the misfortune that robbed her of her lover, [w] called upon him to anſwer if he could, when his Thiſbe called him; but he was ſpeechleſs, and, only looking up to her, expired: And now Thiſbe was almoſt dead with grief. She tore her cheeks, and beat her breaſts, and rent her hair, and ſhed a deluge of tears upon his cold face; nor ſeemed to mourn, till ſhe perceived her veil, bloody and torn, in Pyramus's hand. She then underſtood the occaſion of his death: and with all her ſtrength ſhe draws the ſword out of the body of her lover, and ſtrikes it deep into her own; and falling accidentally on him, gave him a cold kiſs, end breathed her laſt breath into his boſom. The tree was warmed with the blood of theſe unfortunate lovers, ſo that it became ſenſible of their misfortune, and mourned. Its berries, which were before white, became

---

—— in great ſurpriſe,
Blood recking earth, and trembling limbs, ſhe ſpies.

v "Sed poſtquam remorata ſuos cognovit amores."
But when a nearer view confirm'd her fear,
That 'twas her Pyramus lay welt'ring there.

w "Pyrame, reſponde, tua te cariſſima Thiſbe
"Nominat; exhaudi, vultuſque attolle jacentes.
"Ad nomen Thiſbes, oculos in morte gravatos
"Pyramus erexit, viſaque recondidit illa."
She kiſs'd his lips; and when ſhe found them cold,
No longer could from wild complaints with-hold.
What ſtrange miſchance, what envious deſtiny,
Divorces my dear Pyramus from me?
Thy Thiſbe calls—O Pyramus reply!
Can Pyramus be deaf to Thiſbe's cry?
When Thiſbe's name the dying lover heard,
His half-clos'd eyes for one laſt look he rear'd:
Which, having ſnatch'd the bleſſing of that ſight,
Reſign'd themſelves to everlaſting night.

became firſt red with grief, and bluſhed for the death of Pyramus; when Thiſbe alſo died, the berries then became black and dark, as if they had put on mourning.

In the next place, hear the ſtory of Atalanta and Hippomenes. She was the daughter of king Schæneus, or Cæneus. It was doubted whether her beauty or ſwiftneſs in running were greater. When ſhe conſulted the oracle whether ſhe could marry or no, ſhe received this anſwer, That marriage would be fatal to her. Hereupon the virgin hid herſelf in the woods, and lived in places remote from the converſation of men. But the more ſhe avoided them, the more eagerly they courted her. Her diſdain inflamed their deſires, and her pride gained their adoration. At laſt, when ſhe ſaw ſhe could not otherwiſe deliver herſelf from the importunity of her lovers, ſhe made this agreement with them: "You court me in vain, (ſays ſhe): "he who overcomes me in running ſhall be my "huſband; but they who are beaten by me ſhall "ſuffer death: I'll be the victor's prize, but the "vanquiſhed's puniſhment. If theſe terms pleaſe, "come, go with me into the field." They [x] all agreed to theſe conditions; they ſtrove to outrun her, but were all beaten and put to death, according to the agreement; ſuffering the loſs of their lives for the fault of their feet. Yet the example of theſe gentlemen did not deter Hippomenes from undertaking the race. He entertained hopes of winning the victory; becauſe Venus had given him three golden apples gathered in the gardens of the Heſperides, and alſo told him how to uſe them. Hippomenes briſkly ſet out and began the race; and when he ſaw that Atalanta overtook him, he threw

x "Venit ad hanc legem temeraria turba procerum."
All her mad wooers take the terms propos'd.

threw down a golden apple: the beauty of it enticed her, ſo that ſhe [y] went out of her way, followed the apple, and took it up.

Afterwards he threw down another, and ſhe ſtooped again to reach it; and again a third; ſo that while Atalanta was buſied in gathering them up, Hippomenes reached the goal, and took the lady, as the prize of his victory.

But how inconſtant is Venus! and how baſe is ingratitude! Hippomenes being drunk with love, gave not due thanks to Venus, but was forgetful of her kindneſs. The Goddeſs reſented it; and inflamed them with ſuch ſtrong impatient deſires, that in their journey they dared to ſatisfy their paſſions in a temple; for which ſacrilege they were immediately puniſhed, for they were turned into lions.

Laſtly, let Paris and Helena come upon the ſtage. Paris was the ſon of Priamus king of Troy, by Hecuba. His mother, when ſhe was big bellied, dreamed that ſhe brought forth a burning torch; and aſking the oracle the interpretation of it, was anſwered, That it did portend the burning of Troy, and that the fire ſhould be kindled by that boy that ſhe had in her womb. Therefore, as ſoon as the child was born, by the command of Priamus, he was expoſed upon the mountain Ida, where the ſhepherds brought him up privately, and educated him, and called him *Paris*. When he arrived at maturity, many excellent endowments and qualities ſhone in him; he gave ſuch great tokens of ſingular prudence and equity in deciding controverſies, that when a difference aroſe among the Goddeſſes, they referred it to his judgment to be determined. The Goddeſs

Diſ-

y "Declinat curſus, aurumque volubile tollit.
She, greedy of the ſhining fruits, ſteps back
To catch the rolling gold.

Diſcordia was the occaſion of the contention; for, becauſe all the Gods and Goddeſſes, except herſelf, were invited to the marriage of Peleus, ſhe was angry, and reſolved to revenge the diſgrace; when, therefore, they all had met and ſat down at table, ſhe came in privately, and threw down upon the table an apple of gold, on which was this inſcription, [a] *Let the faireſt take it.* Hereupon roſe a quarrel among the Goddeſſes; for every one thought herſelf the handſomeſt. But at laſt all the others yielded to the three ſuperior Goddeſſes, Juno, Pallas, and Venus; who diſputed ſo eagerly, that Jupiter himſelf was not able to bring them to agreement. He reſolved therefore to leave the final determination of it to the judgment of Paris; that ſhe ſhould have the apple to whom Paris would appoint it. The Goddeſſes conſent, and call for Paris, who was then feeding ſheep upon a mountain. They tell him their buſineſs; they every one court his favour with great promiſes. Juno promiſed to reward him with power; Pallas with wiſdom: and Venus promiſed him the moſt beautiful woman in the world. In ſhort, he obſerved them all very attentively; but nature guided him to pronounce Venus the faireſt, and to aſſign to her the apple of gold. Nor did Venus break her promiſe to Paris; for in a little time Paris was owned to be king Priam's ſon, and ſailed into Greece with a great fleet, under colour of an embaſſy, to fetch away Helena, the moſt beautiful virgin in the world, who was betrothed to Menelaus king of Sparta, and lived in his houſe. When he came, Menelaus was abſent from home, and in his abſence Paris carried Helena to Troy. Menelaus demanded her, but Paris refuſed to ſend her back;

F where-

[a] Dion. Chryſoſt. Orat. 20. Philoſtrat. in Icon.
Pulchrior accipiat, vel Detur pulchriori.

whereupon that fatal war between the Grecians and Trojans broke out, in which Troy, the metropolis of all Aſia, was taken and miſerably burnt, in the year of the world 2871. There were killed eight hundred ſixty-eight thouſand of the Grecians; among whom Achilles, their general, loſt his life, by the treachery of Paris himſelf. There were ſlain ſix hundred ſeventy-ſix thouſand of the Trojans, from the beginning of the war to the betraying of the city, (for it was thought that Æneas and Antenor betrayed it); among whom Paris himſelf was killed by Pyrrhus or Philoctetes; and his brother Hector [b], the pillar of his country, was killed by Achilles. And when the city was taken and burnt, king Priamus, the father of Paris and Hector, at once loſt all his children, Hecuba his queen, his kingdom, and his life. Helena, after Paris was killed, married his brother Deiphobus: yet ſhe at laſt betrayed the caſtle to the Grecians, and admitted Menelaus into her chamber to kill Deiphobus; whereby it is ſaid ſhe was reconciled to the favour of Menelaus again. But theſe things belong rather to hiſtory than fable, to which let us return.

SECT. IV. *Venus's Companions. Hymenæus, the Cupids, the Graces, Adonis.*

THE firſt of Venus's companions was the God Hymeneus. He preſided over marriage, and was the protector of virgins. He was the ſon of Bacchus and Venus Urania, born in Attica, where he uſed to reſcue virgins carried away by thieves and reſtore them to their parents. He was of a very fair complexion; crowned with the amaracus or ſweet marjoram, and ſometimes with roſes; in one hand he carried a torch, in the other a veil of

b Patrix Columen.

flame colour, to repreſent the bluſhes of a virgin. Maids newly married offered ſacrifices to him, as they did alſo to the Goddeſs Concordia.

Cupid was the next of Venus's companions. He is called the *God of love;* and [c] many different parents are aſcribed to him, becauſe there were many Cupids. Plato [d] ſays he was born of Penia the Goddeſs of poverty, and Porus the ſon of Counſel and Plenty. [e] Heſiod relates, that he was born of Chaos and Terra. Sappho derives him from Venus and Cœlum. Alcæus ſays he was the ſon of Nite and Zephyrus. Simonides attributes him to Mars and Venus; and Alcmæon to Zephyrus and Flora. But whatever parents Cupid had, this is certain, he always accompanies Venus, either as a ſon or as a ſervant [f].

The poets ſpeak of two Cupids. One of which is an ingenious youth [g], the ſon of Venus and Jupiter, a celeſtial deity: the other an obſcene debauchee, the ſon of Nox and Erebus, (Hell and Night), a vulgar God, whoſe companions are Drunkenneſs, Sorrow, Enmity, Contention, and ſuch kind of plagues; one of theſe Cupids is called *Eros*, and the other *Anteros*. Both of them are boys, and naked, and winged, and blind, and armed with a bow and arrows, and a torch. [h] They have two darts, of different natures; a golden dart, which procures love, and a leaden dart, which cauſes hatred. [i] Anteros is alſo the God who revenges ſlighted love.

Although this be the youngeſt of all the Gods in heaven, yet his power is ſo great, that he is eſteemed the ſtrongeſt of them; for he ſubdues

[c] Philoſtrat. in Icon. Vide Nat. Com. & Lil. Gyrald.
[d] Plato in Sympoſ.
[e] Plato in Phædro.
[f] Cic. de Nat. Deor.
[g] Scholiaſt. in Theocr. 10 Idyll. Pauſan. in Bœot. Plut. in Sympoſ.
[h] Plut. apud Stobæam.

them all. Without his aſſiſtance his mother Venus is weak, and can do nothing, as ſhe herſelf i confeſſes in Virgil.

P. But why is Cupid naked?

M. He is naked, becauſe the lover has nothing of his own, but deprives himſelf of all that he has for his miſtreſs's ſake: he can neither cover nor conceal any thing from her: of which Sampſon is a witneſs: for he diſcovered to his beloved miſtreſs even the ſecret on which his ſafety depended; and here his underſtanding was blinded before his eyes. Another ſays, that Cupid is naked, [j] becauſe lovers delight to be ſo.

Cupid is a boy; becauſe he is void of judgment. His chariot is drawn by lions; for the rage and fierceneſs of no creature is greater than the extravagance and madneſs of violent love. He is blind; becauſe a lover does not ſee the faults of his beloved object, nor conſider in his mind the miſchief proceeding from that paſſion. He is winged, becauſe nothing flies ſwifter than love: it is well known, that he who loves to-day may hate to-morrow; the ſpace of one day often ſees love and averſion in their turns, reigning in the ſame perſon: nay, Amnon, king David's ſon, both loved and hated the ſame woman in a ſhorter ſpace of time [k]. Laſtly, he is armed with arrows; becauſe he ſtrikes afar off.

---

i "Nate, meæ vires, mea magna potentia, ſolus." Æneid 4
Thou art my ſtrength, O ſon! and pow'r alone.

j "Quare nuda Venus, nudi pinguntur amores?
"Nuda quibus placeat, nudos dimittat oportet."
Why's Venus naked, and the loves are ſo?
Thoſe that love nakedneſs ſhould naked go.

k 2 Sam. xiii.

The Graces, called [l] *Charites*, were three ſiſters, the daughters of Jupiter and Eurynome, or Eunomia, as Orpheus ſays; or, as others rather ſay, the daughters of Bacchus and Venus. The firſt was called [m] *Aglaia*, from her cheerfulneſs, her beauty, or her worth; becauſe kindneſs ought to be performed freely and generouſly. The ſecond, [n] *Thalia*, from her perpetual verdure; becauſe kindneſs ought never to die, but to remain freſh always in the receiver's memory. The third, [o] *Euphroſyne*, from her cheerfulneſs; becauſe we ought to be free and cheerful, as well in doing as in receiving a kindneſs.

Theſe ſiſters were painted naked (or in tranſparent and looſe garments), young and merry, and all virgins, with hands joined. One was turned from the beholder, as if ſhe was going from him; the other two turned their faces as if they were coming to him: whereby we underſtand, that, when one kindneſs is done, thanks are twice due; once when received, and again when it is repaid. The Graces are naked; becauſe kindneſſes ought to be done in ſincerity and candour, and without diſguiſe. They are young, becauſe the memory of kindneſſes received ought never to grow old. They are virgins, becauſe kindneſſes ought to be pure, without expectation of requital; or, becauſe we ought never to give or receive a baſe or immodeſt kindneſs. Their hands are joined, becauſe [p] one good turn requires another: there ought to be a perpetual intercourſe of kindneſs and aſſiſtance among friends.

[l] Χαριτες dictæ απο της χαρας, i. e. a gaudio. [m] Αγλαια, eſt, ſplendor, honeſtas, vel dignitas. [n] Θαλια (nam Θαλια eſt Muſæ nomen), id eſt, Viriditas & Concinnitas, a θαλλω, vireo. [o] Ευφροσυνη, id eſt, Lætitia & Urbanitas, de Heſiod. in Theogon. [p] Χαρις χαριν τικτει, i. e. Gratia gratiam parit, in Adag.

Adonis was the ſon of Cynaras king of Cyprus and Myrrha. As he was very handſome, Venus took great delight in him, and loved his company. When he hunted, a boar goared his groin with his tuſks, and killed him. Venus bewailed his death with much ſorrow and concern; and changed his blood, which was ſhed on the ground, into the flower anemone, which ever ſince has retained the colour of blood. And while ſhe ran to aſſiſt him, being led by his dying voice, ſhe pricked her foot with a thorn; and the blood which came from thence fell on the roſe, which before was white, being hereby made red.

Some add another pleaſant conceit. They ſay that when Venus and Proſerpina contended before Jupiter which ſhould have Adonis, Jupiter referred them to Calliope, whom he appointed to be judge of their quarrel. Calliope gave this ſentence: That Adonis ſhould ſerve Venus every year ſix months, and wait upon Proſerpina the other ſix. The meaning of which fable is this: Venus is the earth, and her Adonis is the ſun. She reigns with him ſix months, attired with beauteous flowers and enriched with fruit and corn; the other ſix months the ſun leaves us, and goes as it were to live with Proſerpina.

Laſtly, from Adonis comes the proverb, [q] *Adonis's gardens;* by which are ſignified all thoſe things that are fine and gay, but uſeleſs and trifling.

Sect. VI. *The Explanation of the Fable. The Amorouſneſs of Venus.*

THE Graces, Cupid, and Adonis, are Venus's companions, whereby is deſcribed that unchaſtenable appetite and inclination which is in men towards obſcene pleaſures.

1. S

[q] Adonidis Horti, in Adag.

1. She is called the *Goddeſs of beauty and comelineſs*; because beauty is the greateſt fomenter of impure deſires. She, ſitting on a frail corporeal throne, ſubdues the ſoul. She by her flattery and enticement ſteals from the affections, and drives away virtue, and baſely enſlaves the whole man. The Cythereans worſhipped Venus armed. Beauty needs no weapons: ſhe who poſſeſſes that is ſufficiently armed. Anacreon ingeniouſly tells us, that Nature gave women beauty, that they might uſe it inſtead of ſpears and ſhields, and conquer with greater ſpeed and force than either iron or fire can. Helena, Phryne, and innumerable others, are witneſſes of this truth. One lady, when ſhe was bound to the ſtake to be ſtoned, with the lightning of her eyes diſarmed her executioners: another, when her crime was proved, and though ſhe had often offended before, when ſhe tore her garments, and opened her breaſt, ſhe ſtopped the judge's mouth; and when her beauty pleaded her cauſe, every body acquitted her.

2. Beauteous Venus rides in a chariot, as it were to triumph over her ſubdued enemies, whom love, rather than force, has conquered. She has her ambuſhes, but they are compoſed of pleaſure and enjoyment: ſhe ſkirmiſhes with delights, and not with fire and bullets. The wounds ſhe gives are bloodleſs and gentle: ſhe uſes no other flames than what ſhe kindles with her eyes, and draws the arrows which ſhe ſhoots from no other quiver. And if ſhe fights thus, it is no wonder that ſhe makes the enemy fly to her rather than from her.

3. She wears a crown, becauſe ſhe is always victorious. Beauty never wants ſucceſs; becauſe ſhe fights at leiſure, conquers in time of peace, and triumphs with her eyes. Thunder is contained even in her ſilence, and lightning in her look. She ſeizes the breaſt, ſtorms the mind, and takes it captive with one aſſault, nay, with one look.

Beauty ſpeaks without a voice, forces us without violence, ties us down without fetters, and charms us without witchcraft; and in her to ſee is to overcome, and to be ſeen is to triumph. Auguſtus refuſed to ſee her in Cleopatra, leſt himſelf ſhould be taken, and the conqueror of the world ſubmit to a woman: When therefore ſhe pleaded, and made her defence, he opened his ears, but ſhut his eyes.

4. She carries a looking-glaſs, that the brittleneſs of the glaſs may remind her of the frailty of her beauty. She is crowned with flowery garlands; becauſe nothing is more fading than beauty, which, like a flower, is blaſted by the leaſt breath, and broken by the leaſt accident, and dies in the ſhorteſt moment.

5. She is born from the ſea; becauſe as many ſtorms and tempeſts afflict the lover as diſturb the ſea: nothing but bitterneſs is his portion; ſo that we may ſay, that [r] to love is to ſwallow a bitter potion. This is certainly true, that the bitterneſs of the ſea is ſweet, if compared with the bitterneſs of love. But ſuppoſe love had ſweetneſs, yet, like the ſea from whence Venus ſprang, it is full of tempeſtuous deſires and ſtormy diſappointments. How many veſſels have been ſhipwrecked there? How many goods loſt? What deſtruction, not only of mens eſtates, but of their underſtandings alſo, have happened there? Inſtances of which every body who is not blind has obſerved.

6. Conſider the adulteries, rapes, and inceſts of which Venus is accuſed, and you will find which way her beauty tends. See the precipices into which that *ignis fatuus* in her eyes betrays its admirers. Though her face appears pure and cool as the ice, it creates a paſſion both impure and hot as

r Amare eſſe amatori amarum.

as fire. From that ſtream of ſparkling fire which comes from her eyes, clouds of dark and helliſh impurity, and black miſts of luſt proceed. Thus, by a ſtrange contradiction, many are blinded by others eyes, and find tumults raiſed in their breaſts from the calm ſerenity of others looks; grow pale at the redneſs in their cheeks; loſe their own beauty in admiring the beauty of others; and grow immodeſt by loving modeſty.

P. How far will the fervour and the flowing tide of your wit and fancy carry you? The beauty of this Goddeſs has raiſed your admiration.

M. It has rather moved my indignation: But, however, you do well in ſtopping me. She hath detained us longer than I expected, though not without reaſon; becauſe ſhe is one of the greateſt of all the Goddeſſes. The reſt are leſs illuſtrious, and will by no means detain us ſo long.

CHAP. XIII.

LATONA.

LATONA, whom you ſee ſtanding next to Venus [s], was the daughter of Phœbe and Cæus the Titan. So great was her beauty, that Jupiter fell in love with her, and deflowered her. When Juno perceived that ſhe was big with child by him, ſhe caſt her out of heaven to the earth, and obliged Terra by an oath not to give her any where an habitation to bring forth in: and, beſides, [t] ſhe ſet the ſerpent Python upon her, to perſecute her all over the world. Juno, however, was diſappointed in every thing; for the iſland Delos received La-

[s] Apollodor. l. 1. Ovid. Metam. 6. [t] Orph. in Hymn.

tona, where, under a palm or an olive-tree, ſhe brought forth Diana; who, as ſoon as ſhe was born, performed the office of midwife to her mother, and took care of her brother Apollo as ſoon as he was born.

P. But if Terra ſwore that ſhe would allow no place to Latona, how could ſhe bring forth in Delos?

M. Very well; [u] for they ſay, that this iſland formerly floated in the ſea, and at that time was hid under the waters when Terra took her oath, but emerged afterwards by the order of Neptune, and became fixed and immoveable for Latona's uſe; from which time it was called [x] *Delos*, becauſe it was now viſible like other places.

P. But why did the iſland Delos emerge for Latona's uſe?

M. That is not ſtrange; for this iſland was ſiſter to Latona. Some ſay that her name was formerly *Aſteria*, whom Jupiter loved and courted, but ſhe was converted into an iſland: but others report that ſhe was [y] converted into a quail, and flew into to this iſland, which was therefore, among other names, called [z] *Ortygia*. Niobe's pride, and the barbarity of the countrymen of Lycia, increaſe the fame of this Goddeſs.

Niobe was the daughter of Tantalus, and the wife of Amphion king of Thebes. [a] She was ſo enriched with all the gifts of nature and fortune, and her happineſs was ſo great, that ſhe could not bear it: wherefore, puffed up with pride, and full of ſelf conceit, ſhe began to deſpiſe Latona, and to eſteem herſelf greater than her, ſaying, *Is any hap-*

pine-

---

u Lucian. in Dial. Iridis & Neptuni. q Δηλος, eſt, conſpicua & manifeſta.

x Ovid. 15 Met.

z Ἀπο της ορτυγος a coturnice.

a Ovid. 6 Metam.

pineſs to be compared to mine, [a] *who am out of the reach of fortune? She may rob me of much wealth; and leave me ſtill very rich. Does any one's wealth exceed mine? Is any one's beauty like mine? Have I not ſeven moſt beautiful daughters, and as many ingenious and handſome ſons? And have I not therefore reaſon to be proud?* In this manner did ſhe boaſt of her happineſs, and deſpiſe others in compariſon of herſelf: but her mad pride in a ſhort time deprived her of all that happineſs which ſhe had poſſeſſed, and reduced her from the height of good fortune to the loweſt degree of miſery; for when Latona ſaw herſelf deſpiſed, and her ſacrifices diſturbed by Niobe, ſhe appointed Apollo and Diana to puniſh the injury that was offered to their mother. Immediately they two go, with their quivers well filled with arrows, to Niobe's houſe; where firſt they kill the ſons, then the daughters, and next the father, in the ſight of Niobe, who by that means [b] was ſtupified with grief, till at

a " Major ſum quam cui poſſit fortuna nocere;
" Multaque ut cripiat, multo mihi plura relinquet.
" In quamcumque domus adverti lumina partem,
" Immenſæ ſpectantur opes. Accedat eodem
" Digna Dea facies. Huic natas adjice ſeptem,
" Et totidem juvenes: & mox generoſque, nuruſque:
" Quæritæ nunc habeat quam noſtra ſuperbia cauſam?"
My ſtate's too great for fortune to bereave;
Though much ſhe laviſh, ſhe much more muſt leave.
Throughout my court behold in ev'ry place
Infinite riches! Add to this a face
Worthy a Goddeſs: then, to crown my joys,
Seven beauteous daughters, and as many boys.
All theſe by marriage to be multiply'd,
Behold, have we not reaſon for our pride?

b ——" Orba reſedit
" Examines inter natos, nataſque, virumque,
" Dirigitque malis."
She by her huſband, ſons, and daughters, ſits
A childleſs widow, waxen ſtiff with woes.

length ſhe was turned into marble, which, becauſe of this misfortune, ſheds many tears to this day.

The ruſtics of the country of Lycia, in Aſia, did alſo experience the anger of Latona with their ruin: for when ſhe wandered in the fields very big with twins, the heat of the weather, and the toil of her journey, brought ſuch a drought upon her, that ſhe almoſt fainted with thirſt. At laſt, diſcovering a ſpring in the bottom of the valley, ſhe ran to it with great joy, and fell on her [c] knees to drink the cool waters; but the neighbouring clowns hindered her, and bid her depart. She earneſtly begged leave, and they as furlily denied it: ſhe did not deſire, [d] ſhe ſaid, to muddy the ſtreams by waſhing

---

c ——" gelidos potura liquores."
To quench her thirſt with the refreſhing ſtream.
d " Quid prohibetis aquas? uſus communis aquarum eſt.
" Quas tamen ut detis, ſupplex peto. Non ego noſtros
" Abluere hic artus, laſſataque membra parabam:
" Sed relevare ſitim. Caret os humore loquentis.
" Et fauces arent, vixque eſt via vocis in illis.
" Hauſtus aquæ mihi nectar erit, vitamque fatebor
" Accepiſſe —— —— —— ——
" Quem non blanda Deæ potuiſſent verba movere?
" Hi tamen orantem perſtant prohibere; minaſque,
" Ni procul abſcedat, conviciaque inſuper addunt.
" Nec ſatis eſt; ipſos etiam pedibuſque manuque
" Turbavere lacus, imoque é gurgite mollem
" Huc illuc limum ſaltu movere maligno."
——Why hinder you, ſaid ſhe,
The uſe of water, that to all is free?
The ſun, air, water, nature did not frame
Peculiar: a public gift I claim;
Yet humbly I entreat it not to drench
My weary limbs, but killing thirſt to quench.
My tongue wants moiſture, and my jaws are dry;
Scarce is there way for ſpeech. For drink I die.
Water to me were nectar. If I live,
'Tis by your favour.——
With whom would not ſuch gentle words prevail?
But they, perſiſting to prohibit, rail;

The

BIBLIOTHECA BODLEIANA

Pl. X.

ing herſelf in them, but only to quench her thirſt, now ſhe was almoſt choaked with drought. They regarded not her entreaties, but with many threats endeavoured to drive her away; and, leſt ſhe ſhould drink, they leaped into the water, and mudded the ſtream. This great inhumanity moved the indignation of Latona: who, not able to bear ſuch barbarous treatment, curſed them, and ſaid to them, [e] *May ye always live in this water.* Immediately they were turned into frogs, and leaped into the muddy waters, where they ever after lived.

CHAP. XIV.

AURORA.

M. WHO do you think that ſtately [f] Goddeſs is, that is drawn in a chariot of gold by white horſes?

P. Is it not Aurora, the daughter of Terra and Titan, the ſiſter of the Sun and the Moon, and the mother of the Stars and the Winds? I fancy ſo; becauſe her countenance ſhines like gold, and her fingers are red like roſes; and [g] Homer deſcribes Aurora after that manner.

M. Your obſervation is very right; it is, as you ſay, Aurora, whom the [h] Greeks call by another name:

The place with threats command her to forſake;
Then with their hands and feet diſturb the lake;
And, leaping with malicious motions, move
The troubled mud; which, riſing, floats above;

e "Eternum ſtagno, dixit, vivatis in iſto:
"Eveniunt optata Deæ."
Still, ſaid ſhe, may ye in this water dwell;
And, as the Goddeſs wiſh'd, it happ'd.

f Virg. Æneid. 6. Theocr. in Hyla. Apollon. l. 1.

g Hymn. in Vener. h Græcé dicitur Ηως & Ἑως, unde Eous and Heous: Latinis nominatur Aurora, quaſi Aurea. Eſt enim, ut inquit Orpheus in Hymnis, Ἀγγελια Θεια Τιτανος, id eſt. Solis Nuncia.

name: you have named her parents right; yet [i] ſome ſay, that ſhe was the daughter of Hyperion and Thia, or elſe Pallas, from whom the poets alſo called her *Pallantias*.

P. Does hiſtory relate nothing done by her?

M. Yes; [k] ſhe by force carried two beautiful young men, Cephalus and Tithonus, into heaven.

Cephalus married Procris, the daughter of the king of Athens. When Aurora could by no perſuaſion move him to violate his marriage-vow, ſhe carried him into heaven; but even there ſhe could not ſhake his conſtancy: therefore ſhe ſent him again to his wife Procris, diſguiſed in the habit of a merchant; who, being deſirous to try her fidelity to her abſent huſband, tempted her, with much courtſhip and many preſents, to yield to his deſires; and when ſhe almoſt conſented, he caſt off his diſguiſe, and chid his wife for her inconſtancy. She was greatly aſhamed, and hid herſelf in the woods; but afterwards was reconciled to her huſband, and gave him an arrow, which never miſſed the mark, which ſhe had received from Minoc. When Cephalus had this arrow, he ſpent his whole time in hunting and purſuing wild beaſts. [l] Procris ſuſpecting that her huſband loved ſome nymphs, went before and lay in a buſh, to diſcover the truth; but when ſhe moved careleſsly in the buſh, her huſband heard the ruſtling, and thinking that ſome wild beaſt was there, drew his bow, and ſhot his wife with his unerring arrow.

Tithonus was the ſon of Laomedon, and brother of Priamus: [m] Aurora, for his ſingular beauty, carried him up to heaven, and married him; and inſtead of a portion, obtained from the Fates immortality for him; and ſhe had Memnon by him; but ſhe forgot to aſk the Fates to grant him perpetual youth;

---

i Heſiod. in Theogon. k Ovid. Metam. 7. Pauſan. in Lacon. l Ovid. Metam. 7. m Horatius, Carm. l. 2.

youth: ſo that he became ſo old and decrepid, that, like an infant, he was rocked to ſleep in a cradle. Hereupon he grew weary of life; and wiſhing for death, aſked Aurora to grant him power to die. She ſaid that it was not in her power to grant it; but that ſhe would do what ſhe could; [n] and therefore turned her huſband into a graſhopper, which they ſay moults when it is old, and grows young again.

P. And what became of Memnon?

M. Memnon went to Troy, to aſſiſt king Priam; where, in a duel with Achilles, he was killed; [o] and in the place where he fell, a fountain aroſe, which every year, on the ſame day in which he died, ſends forth blood inſtead of water. But as his body lay upon the funeral-pile to be burnt, it was changed into a bird by his mother Aurora's interceſſion; and many other birds of the ſame kind flew out of the pile with him, which, from his name, were called *Aves Memnoniæ*; theſe dividing themſelves into two troops, and furiouſly fighting with their beaks and claws, with their own blood appeaſed the ghoſt of Memnon, from whom they ſprung.

There was a ſtatue of this Memnon made of black marble, and ſet up in the temple of Serapis at Thebes, in Egypt, of which [p] they relate an incredible ſtory: for it is ſaid, that the mouth of this ſtatue, when firſt touched by the rays of the riſing ſun, ſent forth a ſweet and harmonious ſound, as though it rejoiced when its mother Aurora came; but at the ſetting of the Sun, it ſent forth a low melancholy tone, as though it lamented its mother's departure.

And thus I have told you, Palæophilus, all things which

---

n Ovid. Metam. 9. o Ovid. Metam. 13. p Lucian. in Philoſoph. Tzetzes, Chil. 6.

which I thought uſeful concerning the celeſtial Gods and Goddeſſes.

P. How much am I indebted to you for this, my moſt kind friend? But what now? Are you going away? Will you not keep your word? Did you not promiſe to explain all the images in the fabulous Pantheon?

M. Never trouble yourſelf; what I undertake I will ſurely perform. But would you have us ſtay here all day without our dinner? Let us dine, and we will ſoon return again to our buſineſs. Come, you ſhall dine with me in my houſe.

P. Excuſe me, Sir; I will not give you that trouble, I had rather dine at my own inn.

M. What do you talk of trouble? I know no perſon whoſe company is more obliging and grateful. Let us go, I ſay: you are not your own maſter to-day. Obey then.

P. I do ſo;—I wait upon you.

PART

Plate XI.

PART II.

Of the TERRESTRIAL DEITIES.

CHAP. I.

SECT. I. SATURN. *His Image, Family, and Actions.*

P. NOW certainly, ſince we have dined ſo well, you will ſpeak and I ſhall mind better. Come on: Whereabouts will you have me look?

M. Look at the wall on the right: upon that wall, which is the ſecond part of the Pantheon, as well as of our diſcourſe, you ſee the Terreſtrial Deities divided into two ſorts; for ſome of them inhabit both the cities and the fields indifferently, and are called in general [a] the *terreſtrial Gods*; but the others live only in the countries and the woods, and are properly called [b] the *Gods of the woods*. We will begin with the firſt.

Of the *terreſtrial* Gods (which are ſo called becauſe their habitation is in the earth), the moſt celebrated are Saturn, Janus, Vulcan, Æolus, and Momus. The terreſtrial Goddeſſes are Veſta, Cybele, Ceres, the Muſes, and Themis; they are equal in number to the celeſtial Gods and Goddeſſes.

We

a Dii Terreſtres urbes & campos promiſcuè incolunt.
b Dii autem ſylveſtres rure tantum, et in ſylvis degunt.

We will begin with the eldeſt, Saturn, whoſe image you ſee there.

P. Is that decrepid wrinkled old man [c] Saturn, with a long beard and a hoary head? His ſhoulders are bowed like an arch, and his jaws are hollow and thin; his eyes are full of corruption, and his cheeks ſunk, his noſe flat, his forehead full of furrows, his chin turning up, his lips black and blue, his little ears flagging, and his hands crooked; his right hand holds a ruſty ſcythe, and his left hand a child which he is about to devour.

M. It is indeed Saturn, the ſon of Terra (or Veſta) and Cœlum, [e] Cœlus, or Cœlius, [f] who was the ſon of Æther and Dies, and the oldeſt of all the Gods. This Cœlum (according to the ſtory) married his own daughter Veſta, and begat many children of her, the moſt eminent of which was Saturn, whoſe brothers were the Cyclops, Oceanus, Titan, [g] the hundred-handed giants, and divers others; his ſiſters were Ceres, Tethys, and Ops or Rhea (whom he afterwards married). The ſiſters perſuaded their mother Veſta to exclude Titan or Titanus the eldeſt ſon, and to appoint Saturn heir of his father's kingdom. When Titan ſaw the fixed reſolution of his mother and ſiſters, he would not ſtrive againſt the ſtream, but voluntarily quitted his right, and transferred it upon Saturn, under condition that he ſhould not bring up any male children, that ſo, after Saturn's death, the kingdom might return to the children of Titan.

P. Did Saturn accept that condition?

M. He not only accepted, but ſincerely kept it whilſt he could; but at laſt his deſign was prevented: for when his wife Ops perceived that her husband devoured all her male children, when ſhe brough

c Virg. Æneid. 7.
e Græce dicitur κρανος. Placid. in Thebaid. l. 6
d Martian. apud Lillium. Gyra
f Nonn. lib. 21. Dionyſ. La
g Centimani.

brought forth the twins Jupiter and Juno, ſhe ſent only Juno to him, but ſent Jupiter to be nurſed in mount Ida, by the prieſteſſes of Cybele, who were called *Curetes*, or *Corybantes*. It was their cuſtom to beat drums and cymbals while the ſacrifices were offered up; and the noiſe of them hindred Saturn from hearing the cries of Jupiter. By the ſame trick ſhe alſo ſaved Neptune and Pluto from her devouring huſband.

P. Was this artifice ever diſcovered to Saturn?

M. Yes; and he demanded the boy of Ops; but Ops wrapped up a ſtone in ſwaddling-cloaths, and delivered that to her huſband, to be devoured inſtead of Jupiter; and Saturn ſwallowed it down in a moment.

P. What did Titan do when he ſaw himſelf cheated, and the agreement broken?

M. To revenge the injury done to him. he raiſed forces and brought them againſt Saturn; and making both him and Rhea priſoners, he bound them, and ſhut them up together in [h] hell, where they lay, till Jupiter a few years after overcame the Titans, and ſet his father and mother again at liberty.

P. I ſuppoſe that Saturn remembered this kindneſs, and favoured Jupiter afterwards.

M. On the contrary, he ſtrove to take away his life; [i] becauſe he heard by an oracle that he ſhould be driven out of his kingdom by a ſon, as in reality he was afterwards: for Jupiter depoſed him from the throne, and expelled him from the kingdom, becauſe he had conſpired to take away his life. [k] Beſides this, when he found Saturn almoſt drunk with mead, he bound him and gelt him, as Saturn had gelt his father Cœlum before with his ſickle.

P. And-

---

h In Tartaro. i Enn. in Euemero. k Stat. Theb. 8. Claud. de raptu Proſerpinæ.

P. And whither did Saturn go after he had loſt his kingdom?

M. Into Italy, [l] which was anciently called *Saturnia* from him. He lived there with King Janus; and that part of Italy in which he lay hid, was afterwards called *Latium*, and the people *Latini*, as [m] Ovid obſerves. King Janus made Saturn partner of his kingdom: upon which [n] Saturn reduced the wild people (who wandered up and down before like beaſts) to civil ſociety, and joined them to each other, as it were, in chains of braſs, that is, by the braſs money which he invented: and therefore on one ſide of the money was ſtamped a ſhip, [o] becauſe Saturn came thither in a ſhip; and on the other ſide was ſtamped a Janus Bifrons. But although the money was braſs, [p] yet this was the golden age in which Saturn lived, when (as [q] the poets, who magnify the happineſs of that age, would perſuade us) the earth, without the labour of ploughing and ſowing, brought forth its fruits, and all things were common to all; there were no differences nor contentions among any, for every thing happened according to every body's mind. [r] Virgil hath given an elegant deſcription of this happy

---

l Virg. Æn. 1. Cyprian. de Idolorum Vanitate.

m " Inde diu genti manſit Saturnia nomen;
" Dicta fuit Latium terra, latente Deo." Faſt. l. 1.
The name *Saturnia* thence this land did bear.
And *Latium* too, becauſe he ſhelter'd here.

n Diodor. Biblioth. l. 5.

o " At bona poſteritas puppim ſignavit in ære,
" Hoſpitis adventum teſtificata Dei." Ovid. Faſt. l. 3.
A ſhip by the following age was ſtamp'd on coin,
To ſhew they once a God did entertain.

p Virg. Georg. 1. q Vide Tibull Heſiod. Pherecrat. Trog. apud Juſtin. l. 41. Martial. l. 32. Epig. 73.

r " Primus ab æthereo venit Saturnus Olympo,
" Arma Jovis fugiens, et regnis exul ademptis.
" Is genus indocile ac diſperſum montibus altis

" Com-

happy age in the 8th Book of his Æneids. [s] Ovid likewiſe deſcribes it; and [t] Virgil again in another place.

SECT. II. *Names of Saturn.*

MANY derive the name *Saturnus* (or *Satunnus*, as they anciently pronounced it) [u] from ſowing, becauſe he firſt taught the art of ſowing and tilling the ground in Italy; and therefore he was eſteemed the God of huſbandry, and called by the Romans *Stercutius*, becauſe he firſt fattened the earth with dung: he is therefore painted with a ſickle, with which the meadows are mowed and the corn is cut down. This ſickle was thrown into Sicily, and there fell within a city which was formerly called *Trepanum*, and ſince *Trepano*, from [v] thence; though others affirm, that this city had its name [x] from that ſickle which Ceres had from Vulcan, and gave the Titans when ſhe taught them to mow.

But

" Compoſuit, legeſque dedit. Latiumque vocari
" Maluit, his quoniam latuiſſet tutus in oris:
" Aureaque, ut perhibent, illo ſub rege fuere
" Sæcula, ſic placido populos in pace regebat."
Then Saturn came, who fled the pow'rs of Jove,
Robb'd of his realms and baniſh'd from above:
The men diſpers'd on hills to town he brought,
The laws ordain'd, and civil cuſtoms taught;
And *Latium* call'd the land, where ſafe he lay
From his unduteous ſon, and his uſurping ſway:
With his mild empire peace and plenty came;
And hence the golden times deriv'd their name.

s " Signabat nullo limite feſſor humum." Amor. l. 3.
The delver made nor bound, nor balk.

t " Nec ſignare quidem aut partiri limite campum
" Fas erat." Georg. l. 8.
No fences parted fields, no marks, nor bounds,
Diſtinguiſh'd acres of litigious grounds."

u Saturnus dictus eſt á *Satu*, ſicut á *Portu* Portunus, & á *Neptu* Neptunus. Feſtus, Servius in Æneid. 7. Lipſ. Saturnal. 3.

v Falx enim Græcé dicitur Δρεπανον. Apolled. l. 4. Argon.

x Ovid. Faſt.

But others ſay, the town had its name becauſe it was crooked and hollow like a ſickle. Indeed, Sicily is ſo fruitful in corn and paſture, that the poets juſtly imagined that the ſickle was kept there.

2. Again, *Saturnus* is derived from that [y] fulneſs which is the effect of his bounty when he fills the bellies of the people with proviſions; as his wife was called *Ops*, [z] becauſe *ſhe helps the hungry*. Others affirm that he is called *Saturn*, [a] becauſe he is *ſatisfied with the years* that he devours; for Saturn and time are the ſame.

3. Laſtly, others think that this name is given him, becauſe he is [b] the *former of the mind*; becauſe he creates ſenſe and underſtanding in the minds of men, and perfects them with precepts and prudence.

Sect. III. *The Sacrifices and Feſtivals. Saturnalia.*

MEN only were ſacrificed to Saturn, becauſe he was delighted, as they thought, with human blood; wherefore the gladiators were placed under his protection, and fought at his feaſts. [c] The Romans eſteemed him an infernal God, as Plutarch ſays, becauſe the planet Saturn is malignant and hurtful; yet he is commonly reckoned a terreſtrial God. Thoſe who ſacrificed to him had their heads bare, and his prieſts wore ſcarlet garments. On his altars were placed wax tapers lighted, becauſe by Saturn men were reduced from the darkneſs of error to the light of truth.

The feaſts [d] *Saturnalia*, in the Greek language

Κρονια

---

y A ſaturando, quaſi ſaturet populos annona. z Quod Eſurientibus opem ferat. a Quod ipſe ſaturetur annis quos ipſe devorat. Cic. de Nat. Deor. 2. b Saturnus quaſi ſator νου, id eſt, qui mentem, ſenſumque creat. Appollophan, apud Fulgent. c Macrob. Saturnal. 1. c. 10. Tertull. de Teſtimon. Anim. & de Pallio. d Dion. Halicarn. l. 2.

Κρονια [*Cronia*], were inſtituted either by Tullus king of the Romans, or, if we believe Livy, by Sempronius and Minutius the conſuls. [e] Till the time of Julius Cæſar they were finiſhed in one day, on the nineteenth of December; but then they began to be celebrated in three days, and afterwards in four or five, by the order of Caligula: and ſome write, that they have laſted ſeven days: and from hence they called theſe days [f] the *firſt*, the *ſecond*, and the *third feſtivals of Saturn*, &c. And when theſe days were added to the feaſt, the firſt day of celebrating it was the ſeventeenth of December.

Upon [g] theſe feſtival days, 1. The ſenate did not ſit. 2. The ſchools kept holiday. 3. Preſents were ſent to and fro amongſt friends. 4. It was unlawful to proclaim war, or execute any offenders. 5. Servants were allowed to be jocoſe and merry towards their maſters; as we learn from [h] Auſonius. 6. Nay, the maſters waited on the ſervants, who ſat at table, in memory of that liberty which all enjoyed in ancient times in Saturn's reign, where there was no ſervitude. 7. Contrary to the cuſtom, [i] they waſhed them as ſoon as they aroſe, as if they were about ſitting down to table. 8. And laſtly, [k] they put on a certain feſtival garment, called *ſyntheſis*, like a cloak of purple or ſcarlet colour; and this gentlemen only wore.

SECT.

---

e Lipſ. Sat. 1. Dion. l. 59. & 60. Suet. in Calig. Cic. ad Attic. 13. Epiſt. 50.

f Prima, ſecunda, tertia, Saturnalia.

g Martial. 7. Epigr. 27. Plin. 8. Epig. 7. Mart. paſſim. Dio. l. 50. Athen. 14. Sen. Ep.

h "Aurea nunc revocet Saturni feſta December:
"Nunc tibi cum domino ludere, verna, licet." Ecl. de Men.
December now brings Saturn's merry feaſts,
When maſters bear their ſportive ſervants jeſts.

i Tertul. apud Lipſ.

k Petron Arbiter.

Sect. IV. *The Hiſtorical Senſe of the Fable. By Saturn is meant Noah.*

ALTHOUGH it is generally ſaid that [l] Saturn was Nimrod, the founder of the empire of Babylon, yet I am more inclined to believe the opinion of [m] Bochartus, who maintains that Saturn and Noah were the ſame. Theſe reaſons which he brings ſeem perſuaſive.

1. In the time of Noah [n] the whole earth ſpake one language; and the ancient mythologiſts ſay, that the beaſts underſtood this language. And it is ſaid, [o] that in Saturn's age there was but one language, which was common to men and brutes.

2. Noah is called in the Hebrew language, [p] *a man of the earth;* that is, *an huſbandman*, according to the uſual phraſe of Scripture, which calls a ſoldier [q] *a man of war;* a ſtrong man, [r] *a man of the arms;* a murderer, [s] *a man of blood;* an orator, [t] *a man of words;* and a ſhepherd, [u] *a man of cattle.* Now Saturn is juſtly called *a man of the earth*, becauſe he married Tellus, whoſe other names were *Rhea* and *Ops*.

3. As Noah was the firſt planter of vineyards, ſo the [x] art of cultivating vines and fields is attributed to Saturn's invention.

4. As Noah was once overcome with wine, becauſe perhaps he never experienced the ſtrength of it before, [y] ſo the Saturnalians did frequently drink exceſſively, becauſe Saturn protected drunken men.

5. As

---

l Boroſus, l. 3. c. 1. 3. Geneſis xi.
m Bochart. in ſuo Phaleg. l. 1.
n Plato in Politicis.
o Vir terræ, Geneſis ix. 20.
p Joſh v. 4.
q Job xxii. 8.
r Vir Brachiorum.
s 2 Sam. xvi. 17.
t Exod. x.
u Gen. xlvi. 32.
x Aurel. Victor de Origine Gentis Romanæ.
y Macrob. Saturnal. 1. c. 6. Lucian. in Ep. Sat.

5. As Noah curſed his ſon Ham, becauſe he ſaw his father's nakedneſs with delight; [y] Saturn made a law, that whoſoever ſaw the Gods naked ſhould be puniſhed.

6. Plato ſays, [z] *that Saturn and his wife Rhea, and thoſe with them, were born of Oceanus and Thetis:* and thus Noah, and all that were with him, were, in a manner, new-born out of the waters of the deluge by the help of the ark. And if a ſhip was ſtamped upon the ancient coins [a] becauſe Saturn came into Italy in a ſhip, ſurely this honour belonged rather to Noah, who in a ſhip preſerved the race of mankind from utter deſtruction.

7. Did Noah foretel the coming of the flood? ſo did Saturn foretell [b] that there ſhould be great quantities of rain, and an ark built, in which men, birds, and creeping things, ſhould all ſail together.

8. Saturn is ſaid to have devoured all his ſons but theſe three, Jupiter, Neptune, and Pluto. So Noah, the paſtor and prophet, and as it were, the father of all mortals, may be ſaid to have condemned and deſtroyed all men; [c] becauſe he foretold that they would be deſtroyed in the flood. For, in the Scripture-phraſe, the prophets are ſaid to *do the thing which they foretel ſhall be done hereafter.* Thus when the [d] prophet ſays, *When I come to deſtroy the city*, he means, *When I come to foretel that the city ſhould be deſtroyed.* But as Saturn had three ſons left to him not devoured, ſo Noah had three;

---

y Callimachus in Hymn.

z Κρονος και Ῥια ὅσοι μετα τουτων, &c. id eſt, Saturnus & Rhea et qui cum illis fuere ex Oceano & Thetide nati perhibentur. Plato. in Timæo.

a Plutarch. in Ῥωμαικοις. Κρονος προσημαινειν εσεσθαι πολλης ομβρων, &c. id eſt, Saturnus prænunciat magnam imbrium vim futuram, & fabricandam eſſe arcam, & in ea cum volucribus, reptilibus, atque jumentis eſſe navigandum.

b Alex. Polyphiſt. apud Cyril. contra Julian. l. 1.

c Hebrews xi. 7.

d Ezek. xliii. 2.

Sem, Cham, and Japhet, who were not deſtroyed in the flood.

Furthermore, theſe reaſons may perſuade us that Noah's ſon Cham is Jupiter: 1. His Hebrew name *Ham* is by many called *Cham;* from whence it is plain the Egyptians had the name Αμων, [*Amoun;*] and the Africans, *Ammon* or *Hammon.* 2. Cham was the youngeſt ſon of Noah, as Jupiter was of Saturn. 3. Jupiter is feigned to be [e] *Lord of the heavens;* thus Cham had Africa, which country is eſteemed nearer the heavens than other countries, becauſe it has the planets vertical. 4. Jupiter gelded his father; which ſtory ſeems to be taken from the twenty-ſecond verſe of the ninth chapter of Geneſis; where it is written, *And Ham ſaw the nakedneſs of his father, and told,* or, *and cut off;* [f] for ſo it might, by miſtake, be read in the Hebrew tongue, by altering only one or two vowels.

Japhet is the ſame with Neptune; [g] for as Neptune had the command of the ſea, ſo the iſlands and peninſulas fell chiefly to Japhet's lot.

But how ſhall we prove that Sem was Pluto? What carried him into hell? Not his piety and holineſs, by which he excelled his brothers, and glorified his own name; but perhaps becauſe he was ſo holy, and ſo great an enemy to idolatry, that the idolaters hated him whilſt he lived, and endeavoured to blacken his memory when he died, by ſending him to the Stygian darkneſs, and putting into his hand the ſceptre of hell.

SECT.

---

e Callimach. Hymn. ad Jovem. Lucan. 2. 9.

f Et nunciavit, vajagged, pro quo facile legi potuit vajagged, id eſt, abſcidit; tum maxime cum vocalia puncta nulladum erat ſubſcripta conſonantibus.

g Lactantius de falſa Religione, l. 1. c. 1.

Plate XII.

Sect. V. *A philoſophical Senſe of the Fable. Saturn, Time.*

THE Greek [h] words ſignifying *Saturn* and *Time* differ only in one letter; from whence it is plain, that by Saturn, Time may be meant. And on this account [i] Saturn is painted devouring his children, and vomiting them up again: as indeed Time devours and conſumes all things which it has produced: which at length revive again, and are as it were renewed.

Or elſe, Days, Months, and Years, are the children of Time, which he conſtantly devours and produces a-new.

Sometimes he is painted in the midſt of two young boys and two girls; and Time is ſurrounded by the different ſeaſons of the year, as parents are by their children.

Laſtly, as Saturn has his ſcythe, ſo has Time too, with which he mows down all things; neither can the hardeſt adamant withſtand its edge.

CHAP. II.

Sect. I. Janus. *His Image.*

P. O Strange! What is this? An image with two faces and only one head?

M. It is ſo; and by thoſe faces he ſees the things placed both before and behind him. It is Janus, the [k] two-faced God; holding a key in his right-hand, and a rod in his left. Beneath his feet you ſee twelve altars. If he could lay aſide that rod

---

h Κρονος, Saturnus, χρονος, Tempus. i Cicero. de Nat. Deor. Orph. in Hymn. ad Saturn. Æſchyl. in Eumen.

k Bifrons Deus, Ovid.

and key, perhaps, according to his cuſtom, he would expreſs to you the number three hundred with one hand, and the number ſixty-five by the other; by differently moving, bending, and weaving his fingers.

P. I do not thoroughly underſtand your meaning.

M. You will preſently clearly and perfectly underſtand both what I ſay, and what you ſee with your eyes. Stay a little till I explain the four moſt remarkable names of this God; for in ſo doing I ſhall not only explain this picture, but alſo tell you whatever things are neceſſary concerning Janus in this place.

Sect. II. *Names and Actions of Janus.*

SOME [l] ſay that Janus was the ſon of Cœlus and Hecate; and that his name was given him [m] from a word ſignifying to *go* or *paſs through*. From whence it is ſaid, that [n] thoroughfares are called in the plural number, *Jani*; and the gates before the doors of private houſes, *Januæ*. A place at Rome was called *Jani*, [o] where there were three images of Janus. In this place uſurers and creditors always met to pay and receive money. And this place is mentioned both by [p] Tully and [q] Horace.

As he is painted with two faces, ſo he is called by Virgil [r] *Biſrons*, and by Ovid [s] *Biceps*; becauſe ſo

---

l Arnob. cont. Gentes. m Janus quaſi Eanus ab eundo.

n Unde ſit, ut tranſitiones perviæ Jani (plurali numero), forſque in liminibus profanarum ædium Januæ dicerentur. Cic. 2. de Nat. Deor. 3. o Acron. in Horat. l. 2. Sat 8.

p Viri optimi ad medium Janum ſedentes. Cicero. de Offic. 2. Dempſter. in Paralip. q Imus & ſummus Janus. Horat. l. ep. 1. r Virg. Æneid. 12.

s "Jane Biceps anni tacite labentis imago,
"Solus de ſuperis, qui tua terga vides."

Thop-

ſo great was his prudence, that he ſaw both the things paſt and thoſe which were future. Or elſe becauſe by Janus the world was thought to be meant, viewing with its two faces the principal quarters of it, the eaſt and weſt. He is alſo deſcribed [t] with four faces, from the four quarters of the world, becauſe he governs them by his counſel and authority: or becauſe, as he is Lord of the day, with his two faces he obſerves both the morning and the evening; as [u] Horace ſays.

When Romulus king of the Romans made a league with Tatius king of the Sabines, they ſet up an image of Janus Bifrons, intending thereby to repreſent both [v] nations between which the peace was concluded; Numa afterwards built a temple which had double doors, and dedicated it to that ſame Janus. When Faliſci, a city of Hetruria, was taken, [x] there was an image of Janus found with four faces; whereupon the temple of Janus had four gates. But of that temple we ſhall ſpeak by and bye.

He was called *Turn-key*, or *Club-bearer* [*Claviger*], from the rod and keys in his hands. He held the rod, becauſe he was the [y] guardian of the ways; and the key, for theſe reaſons:

1. He was the inventor of locks, doors, and gates, which are called *januæ*, after his name; and him-

Thou double pate, the ſliding year doſt ſhew;
The only God that thine own back can view.

t Quadrifrons.

u "Matutine pater, ſeu Jane, libentior audis,
"Unde homines operum primos vitæque labores
"Inſtituunt."——
Old Janus, if you pleaſe, grave two-fac'd father,
Or elſe bright God o' the morning, chooſe you whether,
Who dat'ſt the lives and toils of mortal men.

v Effecerunt ſimulacrum Jani Biſrontis quaſi ad imaginem, duórum populorum. Servius. in Æneid. 12. x Capris Faliſcis inventum eſt ſimulacrum Jani Quadriſrontis. Servius in 7. Æneid.

y Rector viarum. Lil. Gyr.

himſelf is called [z] *Janitor*, becauſe doors were under his protection.

2. He is the Janitor of the year, and of all the months; the firſt of which takes the name of *January* from him. To Juno belong the kalends of the months, and ſhe committed them to his care, wherefore he is called by ſome *Junonius*: and [a] Martial takes notice, that the government of the year was committed to him; for which reaſon [b] twelve altars were dedicated to him, according to the number of the months, as there were alſo twelve ſmall chapels in his temple. [c] The conſuls were, among the Romans, inaugurated in the temple of Janus; who were from thence ſaid [d] *to open the year*. Upon the kalends of January (and, as Macrobius ſays, on the kalends of March,), a new laurel was hung upon the ſtatue of Janus, and the old laurel taken away; of which cuſtom [e] Ovid makes mention.

P. Was this done becauſe he was the inventor of laurel garlands.

M. Pliny did not think ſo, but believed this cuſtom was occaſioned becauſe Janus rules over the year: [f] *The ſtatue*, ſays he, *of Janus, which was dedicated by*

---

z Græce Θυραιες.

a "Annorum, nitidique fator pulcherrime mundi."
Gay founder of the world, and of our years. Mart. l. 10. Ep. 28.

b Var. lib. Human. Sidon. Apollin. Carm. 7. 1. Sat. c. 12.

c Sidon. ibid. d Aperire annum. Vide Lexicog.

e "Laurea flaminibus, quæ toto perſtitit anno,
"Tollitur, & frondes ſunt in honore novæ." Faſt. l. 3.
The laurel that the former year did grace,
T' a freſh and verdant garland yields his place.

f Quod Janus Geminus a Numa Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (ſexaginta quinque, alii legunt) dierum nota, per ſignificationem anni, temporis ævi, Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & Lil. Gyr.

by Numa, had its fingers ſo compoſed as to ſignify the number of three hundred ſixty-five days; to ſhew that Janus was a God, by his knowledge of the year and time, and ages. [g] He had not theſe figures deſcribed on his hand, but had a peculiar way of numbering them, by bending, ſtretching, or mixing his fingers; of which numeration many are the opinions of authors.

3. He holds a key in his hand, becauſe he is, as it were, the [h] door through which the prayers of mankind have acceſs to the Gods. For in all the ſacrifices, prayers were firſt offered up to Janus. And Janus himſelf gives the ſame reaſon, [i] as we find in Ovid, why before men ſacrificed to any of the other Gods, they firſt offered ſacrifice to him. But Feſtus gives another reaſon why prayers and ſacrifices were in the firſt place offered to Janus: *viz.* becauſe men thought that all things took their being from Janus, therefore they firſt made their ſupplications to him as to a common father. For though the name [k] *father* is given to all the Gods, yet Janus was particularly called by this name. He firſt built temples and altars, [l] and inſtituted religious rites; and [m] *for that reaſon among others,*

g Tiraq. Lil. Gyr. Apuleii 2. Apol. &c.

h Arnob. contra Gentes.

i ——" Cur quemvis aliorum numina placem,
" Jane, tibi primum thura merumque fero?
" Ut poſſis aditum per me, qui limina ſervo,
" Ad quoſcunque voles, inquit, habere Deos." Faſt. l. 2.

Why is't that, though I other Gods adore,
I firſt muſt Janus' Deity implore?
Becauſe I hold the door by which acceſs
Is had to any God you would addreſs.

k Quod fuerit omnium primus a quo rerum omnium factum putabant initium: Ideo ei ſupplicabant velut parenti. Feſtus, l. 3. in verbo Chaos. l Virg. Æneid. 8. Juvenal. Sat. 6. Servius. in 2 Georg. m Proptere aque in omni ſacrificio perpetua ei præfatio præmittitur, farque illi & vinum prælibatur. Fab. Pict. l. 1. de Ant. Lat.

in all ſacrifices they begin their rites by offering bread, corn, and wine, to Janus, before any thing is offered to any other deity. Frankincenſe was never offered to him, though Ovid mentions it; which therefore he infers either by poetical licence, or only in reſpect to the ſacrifices which were in uſe in his time. For, as [n] Pliny writes, *they did not ſacrifice with frankincenſe in the times of the Trojans.* Neither does Homer in the leaſt mention frankincenſe in any place where he ſpeaks of ſacrifices; which ſo exact an author would never have omitted, if it had been in uſe. Neither do I find a Greek word that properly ſignifies *thus*; for θυον [*Thuon*], or θυιον [*Thuion*], ſignifies not only *thus*, but any odoriferous ſmell. He was alſo called *Patulcius* and *Cluſius*, or *Patulacius* and *Cluſius*, from [o] opening and ſhutting; for in the time of war Janus's temple was open, but ſhut in time of peace. This temple was founded by Romulus and Tatius; and, as I ſaid before, Numa ordained that it ſhould be opened when the Romans waged war, but ſhut when they enjoyed peace. It was open in time of war, becauſe a ſpring of hot water aroſe out of the place where this temple ſtands, when Romulus fought with the Sabines, and forced the enemy to march away; therefore in war they opened that temple, hoping for the ſame or the like aſſiſtance; or it may be rather, [p] becauſe they who go to war ought to think of peace, and wiſh for a quick return into their native country.

Ovid mentions both theſe latter names of Janus in

---

n Iliacis temporibus Thure non ſupplicatum. Plin. l. 13. c. 1. Vide Dempſt. in Paralip.

o A patendo vel patefaciendo & claudendo. Servius. in 1. Æneid. Claud. de Hon. 6. Conſ.

p Serv. in Æneid 7.

in a [q] distich; and Virgil describes [r] the manner and occasion of opening his temple, and also the [s] consequences of shutting it again. It is remarkable, that within the space of seven hundred years this temple of Janus was shut only [t] thrice: once by

---

q " Nomina ridebis, modo namque Patulcius idem,
" Et modo sacrifico Clusius ore vocor."
The priest this moment me Patulcius calls, and then
Next moment me he Clusius names again.

r " Sunt geminæ belli portæ (sic nomine dicunt)
" Religione sacræ & sævi formidine Martis.
" Centum ærei claudunt vectes æternaque ferri
" Robora: nec custos absistit limine Janus.
" Has ubi certa sedet patribus sententia pugnæ,
" Ipse Quirinali trabea cinctuque gabino
" Insignis, reserat stridentia limina consul."
Two gates of steel, (the name of Mars they bear,
And still are worshipp'd with religious fear,
Before his temple stand; the dire abode
And the fear'd issues of the furious God,
Are fenc'd with brazen bolts; without the gates
The weary guardian Janus doubly waits.
Then when the sacred senate votes the wars,
The Roman consul their decree declares,
And in his robes the founding gates unbars.

s " Aspera tum positis mitescent sæcula bellis:
" Cana fides, & Vesta, Remo cum fratre Quirinus
" Jura dabunt: diræ ferro & compagibus arctis
" Claudentur belli portæ, Furor impius intus,
" Sæva sedens super arma, & centum vinctus aheneis
" Post tergum nodis, fremit horridus ore cruento."
Then dire debate and impious war shall cease,
And the stern age be softened into peace:
Then banish'd faith shall once again return,
And Vestal fires in hollow temples burn;
And Remus with Quirinus shall sustain
The righteous laws, and fraud and force restrain.
Janus himself before his fane shall wait,
And keep the dreadful issues of his gate
With bolts and iron bars. Within remains
Impriſon'd Fury, bound in brazen chains;
High on a trophy rais'd of useless arms
He sits, and threats the world with vain alarms.

t Liv. l. 2. Oros. l. 5. cap. 12. Dio, l. 51.

Numa; the ſecond time by the conſuls Marcus Attilius, and Titus Manlius, after the Carthaginian war; and, laſtly, by Auguſtus, after the victory at Actium.

SECT. III. *An Explanation of the Fable. Janus the emblem of Prudence.*

IN this ſtory of [u] Janus (whom ſome call *Noah*; ſome, *Ogyges*; ſome a prieſt, a philoſopher, and a divine; and ſome an ancient king of Italy, who was the founder of the town Janiculum); we may behold the repreſentation of a very prudent perſon; whoſe wiſdom *conſiſts* [v] *in the remembrance of things paſt, and in the foreſight of things to come.* The prudent man ought, therefore, to have, as it were, two faces; that, according to his natural ſagacity of mind and ripeneſs of judgment, obſerving both things paſt and future, he may be able to diſcern the cauſes and beginnings, the progreſs, and, as it were, the forerunning accidents of all things: that he may be able to draw likeneſſes, to make compariſons, to obſerve conſequences, and perceive futurities; and, by a wiſe connection of cauſes and events, be able to join things preſent with things to come, and things future with things paſt.

The prudent perſon has the key of all things: nothing is ſo obſcure, that his underſtanding cannot comprehend; nothing is ſo ſecret and private, that his conſideration and care cannot detect and lay open; nothing ſo hard and intricate, that his quickneſs and dexterity cannot explain and unfold. With this key he examines all the ways of buſineſs, and finds which are the moſt proper; he ſees

---

u Munſt. Coſm. 2. Fab. 9. Pict.

v In præteritorum memoria & providentia futurorum. Tul. de Senectute.

Pl. XIII.

ſees the diſpoſition of times, and the exigencies of affairs; he removes the difficulties and the bars that lie in his way; he publiſhes as much as is uſeful, and conceals cloſely whatſoever will be hurtful to him. With this key he lays open for himſelf a paſſage into the friendſhip of others; he inſinuates himſelf into the inward receſſes of their breaſts; he learns their moſt ſecret counſels, their moſt reſerved thoughts; he reſolves myſteries, and penetrates things unknown: and ſeeks, and finds, and views objects the moſt remote from the common ſenſe of the world.

Janus firſt inſtituted altars, temples, and ſacrifices. Thus it is a ſign of the higheſt prudence and underſtanding to pay due homage to the Almighty, to reverence his power, to propagate his worſhip, and magnify his glory. And as men offered firſt to Janus in all ſacrifices, becauſe of his exemplary holineſs and piety, ſo how much the more worſhip men pay to GOD, ſo much the more honour ſhall they receive both from GOD and men; as the precepts and examples in the holy Scripture abundantly teſtify.

CHAP. III.

SECT. I. VULCAN.

P. O HEAVENS! I think I ſee a blackſmith among the Gods.

M. Very true: he is both a ſmith and a God, by name *Vulcan*. He has a ſhop in the iſland Lemnos, where he exerciſes his trade, and where, though he is a God himſelf, he made Jupiter's thunder, and the arms of the other Gods.

P. If he was a God, what misfortune drove him to the forge, and tied him to ſuch a naſty employment?

M. His deformity, I believe. [x] He was born of Jupiter and Juno, ſome ſay of Juno only; and being contemptible for his deformity, he was caſt down from heaven into the iſland Lemnos, (whence he is called *Lemnius*): he broke his leg with the fall; and if the Lemnians had not caught him when he fell, he had certainly broke his neck: he has ever ſince been lame. In requital of their kindneſs, he fixed his ſeat among them, and ſet up the craft of a ſmith, teaching them the manifold uſes of fire and iron; and from ſoftening and poliſhing iron, [y] he received the name *Mulciber* or *Mulcifer*.

This naſty deformed ſmith, which you will wonder to hear, obtained in marriage the moſt beautiful Goddeſs Venus; and not long after, when he caught her and Mars committing adultery, he linked them together with chains, and expoſed them to the laughter of all the Gods. He deſired mightily to marry Minerva; and Jupiter conſented, yielding up the virgin to the will of this naſty wretch. But ſhe reſiſted his attempts; and in the ſtruggle his nature fell from him upon the earth, and produced the monſter *Erichthonius*, *Erichtheus*, or *Erichthonicus*, who was a boy with dragon's feet; to hide the monſtrous deformity of which, he firſt invented chariots. Jupiter (as I ſaid) conſented that Vulcan ſhould marry Minerva, if he could overcome her modeſty. For, when Vulcan made arms for the Gods, Jupiter gave him leave to chooſe out of the Goddeſſes a wife, and he choſe Minerva: but he admoniſhed Minerva at the ſame time to refuſe him, and preſerve her virginity, as ſhe did admirably well.

At

---

x Phurnut. de Nat. Deor. Heſiod. Lucian. de Sacrific. Virg. Æneid. 6. y A mulcendo ferro. Vide Lucan. l. 1.

At Rome were celebrated the *Vulcani*, [z] feaſts in honour of Vulcan; at which they drew animals into the fire to be burnt to death. The Athenians inſtituted other feaſts to his honour, called *Chalcea*. A temple, beſides, was dedicated to him upon the mountain [a] Ætna, from which he is ſometimes named *Ætnæus*. This temple was guarded by dogs, [b] whoſe ſenſe of ſmelling was ſo exquiſite, that they could diſcern whether the perſons that came thither were chaſte and religious, or whether they were wicked; they uſed to meet, and flatter, and follow the good, eſteeming them the acquaintance and friends of Vulcan their maſter; but they barked and flew at the bad, and never left off tearing them until they had driven them away.

P. I have heard, unleſs I am miſtaken, that this Vulcan, by Jupiter's command, made a living woman. Is it true?

M. It is a comical thing to expect truth in fables. It is indeed feigned, that the firſt woman was faſhioned by the hammer of Vulcan, and that every God gave her ſome preſent; whence ſhe was called *Pandora*. Pallas gave her wiſdom, Apollo the art of muſic, Mercury the art of eloquence, Venus gave her beauty, and the reſt of the Gods gave her other accompliſhments. [c] They ſay alſo, that when Prometheus ſtole fire from heaven to animate the man which he had made, Jupiter was incenſed, and ſent Pandora to Prometheus with a ſealed box; but Prometheus would not receive it. He ſent her with the ſame box again to the wife of Epimetheus, the brother of Prometheus; and ſhe, out of a curioſity natural to her ſex, opened it,

---

z Ita dictus απο της εριδος και χθονος, ex contentione & terra. Vide Virg. Georg. 3. a Var. ap. Lil. b Pollux, l. 7. apud Lil. Gyr. c Pauſan. in At.

it; which as ſoon as ſhe had done, all ſorts of diſeaſes and evils, with which it was filled, flew among mankind, and have infeſted them ever ſince. And nothing was left in the bottom of the box but Hope.

SECT. II. *The Cyclops, ſervants to Vulcan.*

P. WHAT black, naſty, one-eyed fellows are thoſe.

M. They are Vulcan's ſervants, and work with him in the ſhop. They are called [d] *Cyclops*, becauſe they had but one eye, which was in the middle of their foreheads, of a circular figure. Neptune and Amphitrite were their parents. And the [e] names of three of them were *Brontes*, *Steropes*, and *Pyracmon*: beſides, there were many more whoſe names are not mentioned, who all exerciſed [f] the art of ſmithery under Vulcan, as we are taught by Virgil.

SECT.

---

d A κυκλος circulus, & ωψ oculus.

e " Ferrum exercebant vaſto Cyclopes in antro,
" Bronteſque, Steropeſque, & nudus membra Pyracmon."
On their eternal anvils here he found
The brethren beating, and the blows go round. Virg.

f ——" Alii ventoſis follibus auras
" Accipiunt redduntque: alii ſtridentia tingunt
" Æra lacus gemit impoſitis incudibus antrum.
" Illi inter ſeſe multa vi brachia tollunt
" In numerum, verſantque tenaci forcipe ferrum."
One ſtirs the fire, and one the bellows blows.
The hiſſing ſteel is in the ſmithy drown'd:
The grot with beaten anvils groans around;
By turns their arms advance, in equal time;
They turn the glowing maſs with crooked tongs;
The fiery work proceeds with ruſtic ſongs.

Sect. III. *Cacus and Cæculus, ſons of Vulcan and Polyphemus.*

CACUS was the vileſt of rogues; his name was given him [g] from his wickedneſs. He tormented all Latium with his fires and robberies; living like a beaſt in a diſmal cave. He ſtole Hercules's oxen, and dragged them backwards by their tails into his cave, that ſo the tract of their feet might not diſcover this repoſitory of his thefts. But Hercules paſſing by, heard the lowing of the oxen in the cave; broke open the doors; and ſeizing the villain, [h] put him to death. [i] His cave was ſo dark, that it admitted not the leaſt ray of light. The floor of it was red with the blood perpetually ſhed upon it; and the heads and limbs of the men he had murdered were faſtened to the poſts of the doors.

Cæcu-

---

g "Απο τε κακε, a malo.

h——"Cacum in tenebris incendia vana vomentem
"Corripit, in nodum complexus; & angit inhærens
"Eliſos oculos, & ſiccum ſanguine guttur. Virg. Æn. 8.

The monſter ſpueing fruitleſs flames he found;
He ſqueez'd his throat, he wreath'd his neck around,
And in a knot his crippled members bound:
Then from the ſockets tore his burning eyes;
Roll'd on a heap the breathleſs robber lies.

i "Hic ſpelunca fuit vaſto ſubmota receſſu
"Semihominis Caci; facies quam dira tegebat
"Solis inacceſſam radiis; ſemperque recenti
"Cæde tepebat humus; foribus affixa ſuperbis
"Ora virum triſti pendebant pallida tabo.
"Huic monſtro Vulcanus erat pater: illius atros
"Ore vomens ignes magna ſe mole ferebat."

'Twas once a robber's den, inclos'd around
With living ſtone, and deep beneath the ground.
The monſter Cacus, more than half a beaſt,
This hold, impervious to the ſon, poſſeſs'd;
The pavements ever foul with human gore;
Heads, and their mangled members, hung the door.
Vulcan this plague begot; and, like his Sire,
Black clouds he belch'd, and flames of livid fire.

Cæculus alſo lived by plunder and robbery. He was ſo called from the ſmallneſs of his eyes, (it is thought the noble family of the Cæcilii at Rome derived their original from him). Whilſt his mother ſat by the fire, a ſpark flew into her lap: hereupon ſhe grew big with child, and within the uſual time ſhe brought forth this ſon; who was afterwards the founder of the city Prænesſte. [k] Others ſay that the ſhepherds found Cæculus unhurt in the midſt of the fire as ſoon as he was born; from whence he was thought to be the ſon of Vulcan.

To theſe ſervants and ſons of Vulcan, add the ſhepherd Polyphemus, a monſter not unlike them, born of Neptune. For he had but one eye in his forehead, like the Cyclops; and he procured his living by murders and robberies, like Cacus and Cæculus. [l] This monſter drew two of Ulyſſes's compa-

nions

---

k Virg. Æneid. 7.

l " Viſceribus miſerorum, & ſanguine veſcitur atro,
" Vidi ego met, duo de numero corpora noſtro
" Prenſa manu magna, medio reſupinus in antro,
" Frangeret ad ſaxum; ſanieque aſperſa natarent
" Limina: vidi, atro cum membra fluentia tabo
" Manderet & tepidi tremerent ſub dentibus artus.
" Haud impune quidem nec talia paſſus Ulyſſes,
" Oblituſque ſui eſt Ithacus diſcrimine tanto
" Nam ſimul expletus dapibus, vinoque ſepultus
" Cervicem inflexam poſuit; jacuitque per antrum
" Immenſum, ſaniem eructans, ac fruſtra cruento
" Per ſomnum commixta mero: nos magna precati
" Numina, ſortitique vices, una undique circum
" Fundimur, & telo lumen terebramus acuto
" Ingens: quod torva ſolam ſub fronte latebat,
" Argolici clypei aut Phæbea lampadis inſtar." Virg. Æn. 3.

The joints of ſlaughter'd wretches are his food,
And for his wine he quaffs the ſtreaming blood:
Theſe eyes beheld, when with his ſpacious hand
He ſeiz'd two captives of our Grecian band;
Stretch'd on his back, he daſh'd againſt the ſtones
Their broken bodies and their cracking bones.

With

nions into his den in Sicily, and devoured them. He thought too, that the reſt of Ulyſſes's ſervants could not eſcape his jaws. But Ulyſſes made him drunk with wine, and then with a firebrand quite put out his ſight, and eſcaped.

SECT. IV. *The Signification of the Fable. Vulcan, a ſymbol of two ſorts of Fire.*

THAT by Vulcan is underſtood fire, the name itſelf diſcovers, if we believe [m] Varro, who ſays that the word *Vulcanus* is derived from the force and violence of fire: and therefore he is painted with a blue hat, [n] which is a ſymbol of the celeſtial or elementary fire, which is by nature clear and unmixed; whereas the common fire that is uſed on earth is weak, and wants continual fuel to ſupport it; and therefore Vulcan is ſaid to be lame. [o] He is ſaid to have been caſt down from heaven, becauſe the lightning comes from the clouds; and to have fallen into Lemnos, becauſe lightning often falls into that iſland.

But let us a little conſider the flames of love; for

With ſpouting blood the purple pavement ſwims,
While the dire glutton grinds the trembling limbs.
Not unreveng'd Ulyſſes bore their fate,
Nor thoughtleſs of his own unhappy ſtate.
For, gorg'd with fleſh, and drunk with human wine,
While faſt aſleep the giant lay ſupine;
Snoring aloud, and belching from his maw
His undigeſted foam and morſels raw;
We pray, we caſt the lots; and then ſurround
The monſtrous body, ſtretch'd along the ground:
Each, as he could approach him, lends a hand
To bore his eye-ball with a flaming brand:
Beneath his frowning forehead lay his eye,
For only one did this vaſt frame ſupply;
But that a globe ſo large, his front is fill'd,
Like the ſun's diſk, or like the Grecian ſhield.

m Vulcanus quaſi Volicanus, quod ignis per ærem volitat; vel a vi ac violentia ignis. Var. ap. Lil. Gyrald. n Serv. Æneid 8. Euſeb. de Præp. Evang. o Serv. ib.

for Vulcan married Venus. If you wonder, therefore, why ſo fair, ſo delicate, ſo beautiful a Goddeſs, ſhould be a wife to ſo deformed and black a God, you muſt ſuppoſe that Vulcan is the fire, and Venus the flame: And is not the union between fire and flame very proper? But this fire is kindled in hell, and blown by the Cyclops: and thoſe who are addicted to venery are ſet on fire with theſe flames; for when a flame, kindled by the eyes of a beauteous woman, ſets the breaſt on fire, how violent is the combuſtion, how great the havock, how certain the deſtruction! Hence comes the lover's anguiſh: deadneſs and faintneſs overſpread his face, his eyes are dull and heavy, his cheeks meagre and wan; his countenance puts on the paleneſs of aſhes, which are fatal arguments of a ſpreading fire within, that conſumes and preys upon the interior parts. But when Impudence has blown the coals, ſo that Modeſty can put no further ſtop to the rage and violence of this flame; when this helliſh offſpring breaks forth, and by degrees gathers ſtrength, how does it ſpread, rage, and increaſe! With what fury and violence does it bear down and deſtroy every thing! By this flame Semele was conſumed; Hercules's ſtrength was an eaſy prey to it; and hereby the ſtrongeſt towers and moſt ſtately palaces of Troy were conſumed and reduced to aſhes.

Have you given yourſelf up to Venus? She will make you a Vulcan: ſhe will make you filthy, naſty, and as black as hell: ſhe will darken your underſtanding, though you are in the midſt of fire: for the fire of Venus gives no light, but brings the greateſt darkneſs; it freezes and ſtupifies the ſoul, while the body is thawed and melted into pleaſures. How ſad is the fate of an effeminate man! His toil and labour is like the work of Vulcan: for he who deſperately loves a woman, takes a burning

Pl. XIV.

ing iron into his breaſt; his houſe is a forge; he labours and toils to ſoften her temper, more than Vulcan ſweats to faſhion the hardeſt ſteel; he neglects the care of himſelf, to make her fine and handſome. Again, how many eſtates are melted in Luſt's furnace! How many poſſeſſions reduced to aſhes, till nothing but droſs is left, and the nobility and honour of their families diſappear and vaniſh in ſmoke!

No fuel can ſatisfy this fire; the heat of it never decreaſeth, it never cools; for Venus blows it with ſighs, kindles it with tears, and foments it with proud diſdain and coldneſs. Her kindneſs is cruelty, her pride is enſnaring. What wonder is it then, that ſo many Vulcans, not only in Lemnos, but every where, make thunder at this forge, which will fall on their own heads: by which they are caſt headlong from heaven to earth, that is, from the higheſt degree of happineſs to the loweſt vale of miſery! from which fall comes lameneſs never to be cured. Theſe are the effects of the love of Venus. If you will believe me, [p] I believe the poet, who, in a witty epigram, ſays the ſame thing.

CHAP. IV.

ÆOLUS.

LET us now blow out the fire with the wind, and bring up Æolus after Vulcan: for he who ſtands next him is [q] Æolus the God of winds, begotten by Jupiter, of Aceſta or Segeſta, the daughter of Hippota; from whence he is named *Hip-*

p Τινος εχει τον Ερωτα γυναικα δε την Αφροδιτην,
Ουκ αδικως χαλκευ τον παιδα χωλον εχεις.
Cupid is Vulcan's ſon, Venus his wife,
No wonder then he goes lame all his life.

q Ovid. Metam. 11.

Hippotades. He dwelt in one of thoſe ſeven iſlands, which from him are called *Æoliæ*, and ſometimes *Vulcaniæ*. He [r] was a ſkilful aſtronomer, and an excellent natural philoſopher; he underſtood more particularly the nature of the winds: and becauſe, from the clouds of ſmoke of the Æolian iſlands, he foretold winds and tempeſts a great while before they aroſe, it was generally believed that they were under his power, and that he could raiſe the winds or ſtill them as he pleaſed. And from hence he was ſtyled *emperor and king of the winds*, (the children of Aſtræus and Aurora). [s] Virgil deſcribes

---

r Palæphat. de incredibil. Var. Strab. ap. Serv.

s " Nimborum in patriam, loca fœta furentibus Auſtris,
" Æoliam venit: Hic vaſto rex Æolus antro
" Luctantes ventos, tempeſtateſque ſonoras
" Imperio premit, ac vinclis & carcere frœnat.
" Illi indignantes, magno cum murmure, montis
" Circum clauſtra fremunt: celſa ſedet Æolus arce,
" Sceptra tenens, mollitque animos & temperat iras.
" Ni faciat maria, ac terras, cœlumque profundum,
" Quippe ferant rapidi ſecum, verrantque per auras.
" Sed pater omnipotens ſpeluncis abdidit atris,
" Hoc metuens, molemque, & montes inſuper altos
" Impoſuit, regemque dedit, qui fœdere certo
" Et premere, & laxas ſciret dare juſſus habenas."

Thus rag'd the Goddeſs, and, with fury fraught,
The reſtleſs regions of the ſtorms ſhe ſought;
Where, in a ſpacious cave of living ſtone,
The tyrant Æolus, from his airy throne,
With pow'r imperial curbs the ſtruggling winds,
And ſounding tempeſts in dark priſons binds.
This way and that, th' impatient captives tend,
And, preſſing for releaſe, the mountains rend;
High in his hall th' undaunted monarch ſtands,
And ſhakes his ſceptre, and their rage commands:
Which did he not, their unreſiſted ſway
Would ſweep the world before them in their way:
Earth, air, and ſeas, through empty ſpace would roll,
And heaven would fly before the driving ſoul.
In fear of this the father of the Gods
Confin'd their fury to theſe dark abodes,
And lock'd them ſafe, oppreſs'd with mountain loads;
Impos'd

deſcribes Juno coming to him at his palace, of which he gives a deſcription in beautiful verſe.

CHAP. V.

Momus.

P. WHO is this man, and what is his name? *M.* Do you expect a man among the Gods? The name of this God is *Momus*: † which word in the Greek tongue ſignifies a *jeſter, a mocker*, a *mimic*; for that is his buſineſs. He follows no employment, but lives an idle life; yet nicely obſerves the actions and ſayings of the other Gods; and when he finds them doing amiſs, or neglecting their duty, he cenſures, mocks, and derides them with the greateſt liberty.

Neptune, Vulcan, and Minerva, may witneſs the truth of this. They all contended which of them was the moſt ſkilful artificer; whereupon Neptune made a bull, Minerva a houſe, and Vulcan a man. They made Momus judge between them; but he chid them all three. He accuſed Neptune of imprudence, becauſe he placed not the bull's horns in his forehead before his eyes; for then the bull might give a ſtronger and ſurer blow. He blamed Minerva, becauſe her houſe was immoveable, ſo that it could not be carried away, if by chance it was placed among ill neighbours. But he ſaid that Vulcan was the moſt imprudent of them all, becauſe he did not make a window in the man's breaſt, that he might ſee what his thoughts were; whether he deſigned ſome trick, or whether he intended what he ſpoke.

P. Who

Impos'd a king with arbitrary ſway,
To looſe their fetters, or their force allay.

† Μωμος irriſorem ſignificat.

Hippotades. He dwelt in one of thoſe ſeven iſlands, which from him are called *Æoliæ*, and ſometimes *Vulcaniæ*. He [r] was a ſkilful aſtronomer, and an excellent natural philoſopher; he underſtood more particularly the nature of the winds: and becauſe, from the clouds of ſmoke of the Æolian iſlands, he foretold winds and tempeſts a great while before they aroſe, it was generally believed that they were under his power, and that he could raiſe the winds or ſtill them as he pleaſed. And from hence he was ſtyled *emperor and king of the winds*, (the children of Aſtræus and Aurora). [s] Virgil deſcribes

r Palæphat. de incredibil. Var. Strab. ap. Serv.

s "Nimborum in patriam, loca fœta furentibus Auſtris,
"Æoliam venit: Hic vaſto rex Æolus antro
"Luctantes ventos, tempeſtateſque ſonoras
"Imperio premit, ac vinclis & carcere frœnat.
"Illi indignantes, magno cum murmure, montis
"Circum clauſtra fremunt: celſa ſedet Æolus arce,
"Sceptra tenens, mollitque animos & temperat iras.
"Ni faciat maria, ac terras, cœlumque profundum,
"Quippe ferant rapidi ſecum, verrantque per auras.
"Sed pater omnipotens ſpeluncis abdidit atris,
"Hoc metuens, molemque, & montes inſuper altos
"Impoſuit, regemque dedit, qui fœdere certo
"Et premere, & laxas ſciret dare juſſus habenas."

Thus rag'd the Goddeſs, and, with fury fraught,
The reſtleſs regions of the ſtorms ſhe ſought;
Where, in a ſpacious cave of living ſtone,
The tyrant Æolus, from his airy throne,
With pow'r imperial curbs the ſtruggling winds,
And founding tempeſts in dark priſons binds.
This way and that, th' impatient captives tend,
And, preſſing for releaſe, the mountains rend;
High in his hall th' undaunted monarch ſtands,
And ſhakes his ſceptre, and their rage commands:
Which did he not, their unreſiſted ſway
Would ſweep the world before them in their way:
Earth, air, and ſeas, through empty ſpace would roll,
And heaven would fly before the driving ſoul.
In fear of this the father of the Gods
Confin'd their fury to theſe dark abodes,
And lock'd them ſafe, oppreſs'd with mountain loads;
Impos'd

deſcribes Juno coming to him at his palace, of which he gives a deſcription in beautiful verſe.

CHAP. V.

Momus.

P. WHO is this man, and what is his name?

M. Do you expect a man among the Gods? The name of this God is *Momus*: † which word in the Greek tongue ſignifies a *jeſter, a mocker*, a *mimic*; for that is his buſineſs. He follows no employment, but lives an idle life; yet nicely obſerves the actions and ſayings of the other Gods; and when he finds them doing amiſs, or neglecting their duty, he cenſures, mocks, and derides them with the greateſt liberty.

Neptune, Vulcan, and Minerva, may witneſs the truth of this. They all contended which of them was the moſt ſkilful artificer; whereupon Neptune made a bull, Minerva a houſe, and Vulcan a man. They made Momus judge between them; but he chid them all three. He accuſed Neptune of imprudence, becauſe he placed not the bull's horns in his forehead before his eyes; for then the bull might give a ſtronger and ſurer blow. He blamed Minerva, becauſe her houſe was immoveable, ſo that it could not be carried away, if by chance it was placed among ill neighbours. But he ſaid that Vulcan was the moſt imprudent of them all, becauſe he did not make a window in the man's breaſt, that he might ſee what his thoughts were; whether he deſigned ſome trick, or whether he intended what he ſpoke.

P. Who

Impos'd a king with arbitrary ſway,
To looſe their fetters, or their force allay.

† Μωμος irriſorem ſignificat.

P. Who were the parents of Momus?

M. [u] Nox and Somnus begat him. And indeed it is a ſign of a dull, drowſy, ſottiſh diſpoſition, when we ſee a man cenſuring and diſliking the actions of all other men, when nothing but GOD is wholly perfect: ſomething is wanting to every thing, ſo that every thing is defective, and liable to cenſure.

CHAP. IV.

SECT. I. *The Terreſtrial Goddeſs* VESTA.

SHE [v], whom you ſee ſitting and holding a drum, is the wife of Cœlum, and the mother of Saturn. She is the eldeſt of the Goddeſſes.

P. If ſhe is the wife of Cœlum, why is ſhe placed among theſe terreſtrial Goddeſſes, and not among the celeſtial rather?

M. Becauſe this Goddeſs [x] Veſta is the ſame with Terra, and has her name from her [y] cloathing, becauſe plants and fruits are the cloathing of the earth. Or, [z] according to Ovid, the earth is called *Veſta* from its ſtability, becauſe it ſupports itſelf. She ſits, [a] becauſe the earth is immoveable, and is placed in the centre of the world. Veſta has a drum, becauſe the earth contains the boiſterous winds in its boſom. And divers flowers weave themſelves into a crown, with which her head is crowned. Several kinds of animals creep about and fawn

u Heſiod in Theogon. v Virg. Æneid. 9.

x Plut. l. 1. Prim. frig. y Quod plantis frugibuſque Terra veſtiatur.

z "Stat vi Terra ſua, vi ſtando Veſta vocatur."
By its own ſtrength ſupported Terra ſtands:
Hence it is Veſta nam'd.

a Var. ap. Aug. 7. de Civ. Cicero de Somno Hecat. Miles. general. Phurnutius.

VESTA

fawn upon her. Becauſe the earth is round, Veſta's temple at Rome was alſo round; and ſome ſay that the image of Veſta was orbicular in ſome places, but [b] Ovid ſays her image was rude and ſhapeleſs. And from hence round tables are anciently called [c] *Veſtæ*; becauſe, like the earth, they ſupply all neceſſaries of life for us. [d] It is no wonder that the firſt oblations in all ſacrifices were offered to her, ſince whatſoever is ſacrificed ſprings from the earth. And the [e] Greeks both began and concluded their ſacrifices with Veſta; becauſe they eſteemed her the mother of all the Gods.

P. I wiſh that you would reſolve one doubt which I ſtill have concerning this Goddeſs. How can Veſta be the ſame with Terra, when nothing is more frequent amongſt mythologiſts than to ſignify fire by Veſta.

M. I perceive I do not deal with a novice: I will ſatisfy your doubts. There were two Veſtas, the Elder and the Younger. The firſt, of whom I have been ſpeaking, was the wife of Cœlum, and the mother of Saturn. The ſecond was the daughter of Saturn by his wife Rhea. And as the firſt is the ſame with Terra, as I have already ſaid, ſo the other is the ſame with Ignis, and [f] her power was exerciſed about altars and houſes. The word *Veſta* is often put for fire itſelf: for it is derived from a [g] Greek word which ſignifies a *chimney*, a *houſe*, or *houſehold-goods*. [h] She is eſteemed the preſident and guardian

---

b "Effigiem nullam Veſta nec ignis habet." Faſt. l. 6.
No image Veſta's ſhape can e'er expreſs,
Or Fire's. — — —

c Plutarch. in Sympoſ. d Hom. in Hymn.

e Ap. Lil. Gyr. 1. Strabo.

f "Hujus vis omnis ad aras & focos pertinet." Cic. de Nat. Deor. lib. 2.

g Ducitur a Græco nomine ἑστία, quod "focum, penutem, domum ſignificat."

h Hom. in Hymn. Virg. Æneid. 2. & Georg. 1. Eugraphius in And. Terent. Act. 4. Sc. 3.

guardian of houſes, and one of the houſhold deities; not without reaſon, ſince ſhe invented the art of building houſes: and therefore an image of Veſta, to which they ſacrificed every day, was placed before the doors of the houſes at Rome; and the place where theſe ſtatues were ſet up were called *veſtibula*, from Veſta.

This Goddeſs was a virgin; [i] and ſo great an admirer of virginity, that when Jupiter her brother gave her liberty of aſking what ſhe would, ſhe aſked, *that ſhe might always be a virgin, and have the firſt oblations in all ſacrifices.* Wherein ſhe not only obtained her deſire, but received this farther honour [k] among the Romans, that perpetual fire was kept in her temple among the ſacred pledges of the empire; not upon an altar, or in the chimneys, but in earthen veſſels hanging in the air, which the Veſtal virgins tended with ſo much care, that if by chance this fire was extinguiſhed, all public and private buſineſs was interrupted, and a vacation proclaimed, till they had expiated the unhappy prodigy with incredible pains. [l] And if it appeared that the virgins were the occaſion of its going out by careleſsneſs, they were ſeverely puniſhed, and ſometimes with rods. Upon the kalends of March, every year, though it was not extinguiſhed, they uſed to renew it with no other fire than that which was produced by the rays of the ſun.

Ovid mentions both the Elder and the Younger Veſta, [m] in the fifth Book of his Faſti.

SECT.

---

i Ariſt. 5. l. 2. Ariſtoph. in Veſpis. k Val. Max. l. c. 4. Liv. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Syl. 3. l Idem. c. 1. Ovid. Faſt. 3.

m "Veſta eadem eſt & Terra: ſubeſt vigil ignis utrique,
"Significant ſedem Terra focuſque ſuam."
Veſta and Earth are one, one fire they ſhare,
Which does the centre of them both declare.

Pl. XVI.

SECT. II. *An Explanation of the Fable. The Younger Veſta the vital heat in the Body.*

FROM hence we may conjecture, that when the poets ſay that Veſta is the ſame with fire, the terrible, ſcorching, blazing fire of Vulcan's forge is not underſtood; nor yet the impure and dangerous flames of Venus, of which we ſpake above: but a pure, unmixed, benign flame, ſo neceſſary for us, that human life cannot poſſibly ſubſiſt without it; whoſe heat being diffuſed through all the parts of the body, quickens, cheriſhes, refreſhes, and nouriſhes us. A flame really ſacred, heavenly, and divine, repaired daily by the food which we eat, on which the ſafety and welfare of our bodies depend. This flame moves and actuates the whole body; and cannot be extinguiſhed but when life itſelf is extinguiſhed together with it. And then comes a laſting vacation, and a certain end is put to all our buſineſs in this world. But if by our own faults it is extinguiſhed, we are guilty of our own death, and deſerve that our memory ſhould rot with our bodies in the grave, and that our names ſhould be entombed with our carcaſes; which would be an affliction no leſs ſevere, than was the puniſhment of the guilty Veſtal virgins, who were buried alive.

CHAP. VII.

SECT. I. CYBELE. *Her Image.*

P. STRANGE! Here is a Goddeſs whoſe [n] head is crowned with towers. What means this? Is ſhe the Goddeſs of cities and garriſons?

H *M.* She

n Luc. l. 2. de Regn.

M. She is the Goddeſs not of cities only, but of all things which the earth ſuſtains. [o] She is the Earth itſelf; on the earth are built many towers and caſtles, ſo on her head is placed a crown of towers. In her hand ſhe carries a key, which perhaps you did not obſerve; [p] becauſe in the winter the earth locks thoſe treaſures up, which ſhe brings forth and diſpenſes with ſo much plenty in the ſummer. She rides in a chariot, becauſe the earth hangs ſuſpended in the air, balanced and poiſed by its own weight. But that chariot is ſupported by wheels, becauſe the earth is a voluble body, and turns round: [q] and it is drawn by lions, becauſe nothing is ſo fierce, ſo ſavage, or ſo ungovernable, but a motherly piety and tenderneſs is able to tame it, and make it ſubmit to the yoke. I need not explain why her [r] garments are painted with different colours, and figured with the images of ſeveral creatures, ſince every body ſees that ſuch a dreſs is ſuitable to the earth.

Sect. II. *Names of Cybele.*

P. IS then this Goddeſs called *Terra?*

M. No; [s] ſhe is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Berecynthia*, and *Bona Dea* (the good Goddeſs), and *Idæa*, and *Peſſinuntia*, and *Magna Deorum Mater* (the great mother of the Gods), and ſometimes alſo *Veſta*. All theſe names, for different reaſons, were given to the ſame Goddeſs, who was the daughter of Cœlum, and of the elder Veſta, and Saturn's wife.

She is called *Cybele*, [t] from the mountain Cybelus in Phrygia, where her ſacrifices were inſtituted firſt. Or elſe this name was given her from the beha-

o Servius in 3 and 10 Æneid. p Ibid. l. 8.
q Ovid, Faſt. l. 4. r Martian. Lil. Gyrald.
s Propertius. l. 3. Eleg. 16. t Stephanus. Strabo.

behaviour of her prieſts, who uſed [u] to danceupon their heads, and toſs about their hair like madmen, foretelling things to come, and making an horrible noiſe. They were named *Galli;* and this fury and outrage in prophecying is deſcribed by [v] Lucian in his firſt Book.

Others again derive the word *Cybele* from a [x] *cube*; becauſe the cube, which is a body every way ſquare, was dedicated to her by the ancients.

She is called [y] *Ops*, becauſe ſhe brings help and aſſiſtance to every thing contained in this world.

Her name [z] *Rhea* is derived from that abundance of benefits which, without ceaſing, flow from her on every ſide.

[a] *Dyndemene* or *Dindyme*, is a name given her from the mountain Dindymus in Phrygia.

Virgil calls her [b] *Mater Berecytthia*, from Berecynthus, a caſtle in that country; and in the ſame place deſcribes her numerous and happy offſpring.

She was by the Greeks called [c] *Paſithea*; that is as the Romans uſually named her, *the Mother of all*

---

u Ἀπο τῦ κυβιλαν, id eſt, in caput ſalutare. Suid. Servius in 1 Æneid.

v ——" crinemque rotantes
" Sanguineum populis ululârunt triſtia Galli."
Shaking their bloody treſſes, ſome ſad ſpell
The prieſts of Cybel to the people yell.

x Ἀπο τῦ κυβε. Feſtus. y Quod opem ferat.

z Ῥεω, fluo, quo bonis omnibus circumfluat.

a Hor. Carm. l. 1.

b ——" qualis Berecynthia mater
" Invehitur curru Phrygiæ turrita per urbes
" Læta Deum partu centum complexa nepotes,
" Omnes cœlicolas, omnes ſuper alta tenentes." Æneid 6.
High as the mother of the Gods in place,
And proud, like her, of an immortal race:
Then, when in pomp ſhe makes the Phrygian round,
With golden turrets, on her temples crown'd,
Her offſpring all, and all command the ſky.

c Paſithea, id eſt, πασι θεοις μητηρ, omnibus Diis Mater. Luc
l. 2.

all the Gods; and from the [d] Greek word ſignifying *mother*, her ſacrifices are named *Metroa*, and to celebrate them was called *Metrazein*, in the ſame language.

Her name *Bona Dea* [e] implies, that all good things neceſſary for the ſupport of life proceed from her. She is alſo called *Fauna*, [f] becauſe ſhe is ſaid to favour all creatures; and *Fatua*, [g] becauſe it was thought that new-born children never cried till they touched the ground: [h] It is ſaid that this Bona Dea was the wife of king Faunus, who beat her with myrtle rods till ſhe died; becauſe ſhe diſgraced herſelf, and acted very unſuitable to the dignity of a queen, by drinking ſo much wine that ſhe became drunk. But the king afterwards repenting of his ſeverity, deified his dead wife, and paid her divine honours. This is the reaſon aſſigned why it was forbid that any one ſhould bring myrtle into her temple. [i] And in her ſacrifices, the veſſels of wine were covered; and when the women drank out of them, they called it *milk*, not wine. [k] The modeſty of this Goddeſs was ſo extraordinary, that no man ever ſaw her except her huſband, or ſcarce heard her name; wherefore, her ſacrifices were performed in private, [l] and all men were excluded from the temple. From the great privacy obſerved by her votaries, the place in which her ſacrifices were performed was

---

d A μητηρ, mater, derivantur μητρωα, Cybeles ſacra, et μητρωζειν, ſacra ea celebrare. Cœl. Rhod. l. viii. c. 17.

e *Bona* quod omnium nobis ad victum *bonorum* cauſa ſit. Labeo apud Lil. Syntag. 4. p. 143.

f *Fauna* quod animantibus *favere* dicatur.

g *Fatua* a *fando*, quod infantes non prius vocem emittere crederentur quam terram ipſam attigiſſent.

h Sext. Clod. ap. Lactant. i Plut. in Probl. k Juven. Sat. 9.

l "Sacræ Bonæ maribus non adeunda Deæ."
No men admitted were to Cybele's rites. Tib. 1. Eleg. 6.

was called [m] *Opertum*, and the ſacrifices themſelves were ſtyled [n] *Opertanea*; and for the ſame reaſon Pluto is by the poets called [o] *Opertus*. Silence was obſerved in a moſt peculiar manner in the ſacrifices [p] of Bona Dea, as it was in a leſs degree in all other ſacrifices, according to the doctrine of the Pythagoreans and Egyptians, who [q] taught that GOD was to be worſhipped in ſilence; becauſe, from thence, at the firſt creation, all things took their beginning. To the ſame purpoſe Plutarch ſays, "[r] Men were our maſters to teach us to ſpeak, but "we learn ſilence from the Gods. From theſe we "learn to hold our peace, in their rites and initi-"ations."

She was called [s] *Idæa Mater*, from the mountain Ida in Phrygia or Crete, for ſhe was at both places highly honoured: as alſo at Rome, whither they brought her from the city Peſſinus in Galatia, by a remarkable miracle. For when the ſhip in which ſhe was carried ſtopped in the mouth of the Tiber, the Veſtal Claudia (whoſe fine dreſs and free behaviour made her modeſty ſuſpected) eaſily drew the ſhip to ſhore with her girdle, where the Goddeſs was received by the hands of virgins, and the citizens went out to meet her, placing cenſers with frankincenſe before their doors: and when they

m Cic. ad Atticum. 1. & in Paradoxis. n Plin. l. 10. c. 56.

o "Noſſe domos Stygias, arcanaque Ditis Operti."
To hear hell's ſecret counſels, and to know
Dark Pluto's rites and myſteries below. Lucian. l. 9.

p "Hinc mater cultrix Cybele, Corybantiaque æra,
"Idæumque nemus: hinc fida ſilentia ſacris,
"Et functi currum Dominæ ſubiere leones." Æneid. l. 3.
Here Cybele, the mother of the Gods,
With tinkling cymbals charm'd the Idæan woods;
She ſecret rites and ceremonies taught,
And to the yoke the ſavage lions brought.

q Ap. De la Cerda in Æneid. 3. r Loquendi magiſtros homines habemus, tacendi Deos; ab illis ſilentium accipientes in initiationibus & myſteriis. Plut. de Loquac. s Luc. l. 2.

had lighted the frankincenſe, they prayed that ſhe would enter freely into Rome, and be favourable to it. And becauſe the Sibyls had propheſied that Idæa Mater ſhould be introduced by the beſt man among the Romans, "the ſenate [t] was not a little "buſied to paſs a judgment in the caſe, and reſolve "who was the beſt man in the city. For every "one was ambitious to get the victory in a diſpute "of that nature; more than if they ſtood to be "elected to any commands or honours by the voices "either of the ſenate or people. At laſt, the ſe-"nate reſolved, that P. Scipio, the ſon of that "Cneus who was killed in Spain, a young gentle-"man who had never yet been quæſtor, was the "beſt man in the whole city."

She was called *Peſſinuntia*, [u] from a certain field in Phrygia, into which an image of her fell from heaven; from which fall [v] the place was called *Peſſinus*, and the Goddeſs *Peſſinuntia*. And in this place firſt the Phrygians began to celebrate the ſacrifices *Orgia* to this Goddeſs, near the river Gallus, from whence her prieſts were called [x] *Galli*: as I ſhall tell you, after I have obſerved, that when theſe prieſts deſired that a great reſpect and adoration ſhould be paid to any thing, they pretended that it fell from heaven; and they called theſe images Διοπετη [*Diopete*], that is, *ſent from Jupiter*. Of which ſort were the [y] *ancile*, the *palladium*, and the *effigies* of this Goddeſs concerning which we now ſpeak.

Sect.

---

t Haud parvæ rei judicium ſenatum tenebat, qui vir optimus in civitate eſſet; verum certe victoriam ejus rei ſibi quiſque mallet, quam ulla imperia, honoreſve, ſuffragio ſeu patrum, ſeu plebis, delatos. Patres conſcripti P. Scipionem Cnei filium ejus qui in Hiſpania occidebat, adoleſcentem, nondum quæſtorem, judicaverunt in tota civitate virum optimum eſſe. u Heſiod. l. 1.

v ἀπο τυ πιπτειν, a cadendo. x Feſtus. y Herod. l. 1.

SECT. III. *The Sacrifices of Cybele.*

HER ſacrifices, like the ſacrifices of Bacchus, [z] were celebrated with a confuſed noiſe of times, pipes, and cymbals; and the ſacrificants howled as if they were mad: they profaned both the temple of their Goddeſs, and the ears of their hearers, with their filthy words and actions. The following rites were peculiarly obſerved in her ſacrifices. [a] Her temple was opened not by hands, but by prayers: none entered who had taſted garlic: the prieſts ſacrificed to her ſitting, and touching the earth, offered the hearts of the victims. And, laſtly, among the trees, the box and the pine were ſacred to her; the box, becauſe the pipes uſed in her ſacrifices were made of it; [b] the pine, for the ſake of Atys, Attes, or Attines, a boy that Cybele much loved, and had made him preſident of her rites upon condition that he always preſerved his chaſtity inviolate. But he forgot his vow, and loſt that virtue. [c] Wherefore the offended Goddeſs threw him into ſuch a madneſs, that he emaſculated himſelf, (though [d] Lucian ſays that Cybele did it); and when he was about to lay violent hands upon himſelf, ſhe in pity turned him into a pine.

But take notice that there was a true Atys, the ſon of Crœſus king of Lydia. He was born dumb: but when he ſaw in the fight a ſoldier at his father's back, with a ſword lifted up to kill him, the ſtrings of his tongue, which hindred his ſpeech, burſt; and by ſpeaking clearly, he prevented his father's deſtruction.

z Apulei. 8. Metam. Claud. 2. de Raptu.
a Serv. in 6 Æneid. Athen. ap. Lil. Gyrald. p. 143. Lil. Gyrald. Synt. 4. p. 143. Lactant. in p. 8. Theb.
b Serv. in Æneid. c Auguſt. 7. de Civitate Dei.
d Lucian. de Dea Syra.

SECT. IV. *The Prieſts of Cybele.*

I [e] JUST now told you, that her prieſts were called *Galli*, from a river of Phrygia of that name: ſuch was the nature of the water of that river, that whoſoever drank of it immediately grew mad to ſuch a degree as to caſtrate himſelf. This is certain, that the Galli were caſtrated, and from thence called *Semiviri*: as often as they ſacrificed, they furiouſly cut and ſlaſhed their arms with knives; and thence all furious and mad people were called *gallantes*. [f] Beſides the name of *Galli*, they were alſo called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some ſay that theſe prieſts were different from the Galli: but becauſe moſt people believe them to be the ſame, and ſay that they were all prieſts of Cybele, therefore I will ſpeak ſomething of each of them.

The Curetes were either Cretans, or Ætolians or Eubœans, and had their names from [g] ſhaving; ſo that Curetes and Detonſi ſignify almoſt the ſame thing. For they ſhaved the hair of their head before, but wore hair behind, that they might not be taken (as it has often happened) by the fore locks by the enemy; or perhaps they were called *Curetes*, [h] becauſe they were habited in long veſts like young maidens; or, laſtly, [i] becauſe they educated Jupiter in his infancy.

Her prieſts were alſo called *Corybantes*; becauſe in the ſacrifices of their Goddeſs, they toſſed their heads and danced, and butted with their foreheads like rams, after a mad faſhion. Thus, when the initiat-

---

e Lil. Gyr. p. 141. f Var. apud Nonn. in verbo Caſ-

g Ἀπο της κυρας, a tonſura Curetes dicebantur.

h Ἀπο της Κορας, a puella quod puellarum ſtolam induebant.

i Ἀπο της χοραφικης, ab educatione juvenum, quod Jovem infantem aluiſſe perhibentur. Strabo.

Pl. XVII.

initiated any one into their ſacrifices, [k] they placed him in a chair, and danced about him like fools.

Another name of her prieſts was *Telchines*. Theſe were famous magicians and enchanters; and they came from Crete to Cyprus, and thence into Rhodes; which latter iſland was called *Telchines* from them. [l] Or, if we believe others, they were deſerving men, and invented many arts for the good of the public: for they firſt ſet up the ſtatues and the images of the Gods.

The *Cabiri*, or *Caberi*, ſo called from Cabiri, mountains of Phrygia, [m] were either the ſervants of the Gods, or Gods themſelves, or rather dæmons, or the ſame with the Corybantes; for people's opinions concerning them are different.

The Idæi Dactyli [n] were the ſervants and aſſiſtants of Magna Mater; called *Idæi* from the mountain Ida, where they lived; and *Dactyli*, [o] from the fingers; for theſe prieſts were ten, like the fingers: [p] they ſerved Rhea every where, and in every thing, as if they were fingers to her. [q] Yet many affirm that there were more than ten.

CHAP. VIII.

SECT. I. CERES. *Her Image.*

P. YOU have ſaid enough, dear Sir, of Cybele, pray tell me what that tall majeſtic lady is that ſtands there, [r] beautified with yellow hair, and crowned with a turbant compoſed of the ears

k Ἀπὸ τῦ κορυπτῖιν, a cornibus feriendo & βαίνειν incedendo. Strabo, l. 1. Plato in Euthid. l Strabo, ibid.
m Idem ibid. n Sophocl. apud Lil. Gyr.
o Digiti enim Græce dicuntur δακτυλοι. p Jul. Pol. 1.
q Strabo. Diod. ap. Gyr. r Ovid. 4. Faſt. Arnobius 5. contra Gentes. Martian. 1. de Nupt.

of corn; her boſom ſwells with breaſts as white as ſnow. Her right-hand is filled with poppies and ears of corn, and in her left is a lighted torch.

SECT. II. *The Explanation of the Image.*

M. IT is Ceres, my Palæophilus, [s] the daughter of Saturn and Ops; whoſe ſingular beauty made the Gods themſelves her lovers and admirers. Her brothers Jupiter and Neptune fell in love with her, and debauched her. [t] She had Proſerpina by Jupiter. And by Neptune it is uncertain whether ſhe had a daughter or a horſe: for, [u] as ſome ſay, when ſhe avoided the purſuits of Neptune, who followed her, ſhe caſt herſelf among a drove of mares, and immediately put on the ſhape of a mare; which Neptune perceiving, he made himſelf a horſe; and from her he begot the horſe Arion. [v] Ovid himſelf is of this opinion: and from hence I ſuppoſe the ſtory comes which [x] Pauſanias relates. Upon the mountain Æleus in Arcadia, an altar was dedicated to Ceres; her image had the body of a woman, but the head of a horſe; it remained entire and unhurt in the midſt of fire. Yet others have told us, that Ceres did not bring forth a horſe, but a daughter: [y] the Arcadians thought it a wicked thing to call this daughter by any other name than [z] the *Lady*, or the *Great Goddeſs*, which were the uſual names of her mother Ceres.

Ceres was greatly aſhamed of this diſgrace: ſhe exceedingly lamented the loſs of her honour; and teſtified her ſorrow by the mourning cloaths which ſhe

---

s Heſiod. in Theogon. t Idem ibid.

u Procl. in Georg. Virg.

v "Et te flava comas frugum mitiſſima mater,
"Senſit equum———"
The gold-hair'd gentle Goddeſs Ceres knew
Thee in a horſe's ſhape.

x Pauſanias in Arcad. y Idem ibid.

z Δεσποινα Domina, & Magna Dea.

ſhe afterwards wore, (whence ſhe was named *Malæna*, Μελαινα, *Nigra*). She retired into the dark receſſes of a cave, where ſhe lay ſo privately that none of the Gods knew where ſhe was, till Pan the God of the woods diſcovered her by chance, and told Jupiter; who, ſending the Fates to her, perſuaded her at laſt to lay aſide her grief and riſe out of the cave: which was a happy and joyful thing for all the world; for in her abſence a great infection reigned throughout all ſorts of living creatures, which ſprang from the corruption of the fruits of the earth and the granaries every where.

P. But why were the fruits of the earth corrupted in her abſence?

M. Why? Do you not know that ſhe is the Goddeſs of the fruits, and that her very name is derived [b] from her care in producing or preſerving the fruits of the earth? And have you not heard that ſhe firſt invented and taught the art of tilling the earth, and ſowing corn, and all pulſe (except beans), and of making bread therewith; whereas before they ate only acorns? This you may learn from [c] Ovid; who tells us that Ceres was the firſt that made laws, provided wholeſome food, and taught the art of huſbandry, of plowing and ſowing: for before her time the earth lay rough and uncultivated, covered with briars and unprofitable plants. Where there were no proprietors of land, they neglected to cultivate it; when no body had any ground

b Ceres dicitur quaſi Geres a gerendis fructibus: aut quaſi Serens, vel ab antiquo verbo Cereo, quod idem eſt ac Creo, quod cunctarum frugum creatrix ſit & altrix. Cicero 2. de Nat. Deor. Matern. de prof. rel. c. 18. Scaliger & Servius in 1. Georg. Callimach. Hymn. in Cer. Plin. 7. c. 50.

c "Prima Ceres unco glebam dimovit aratro,
"Prima dedit fruges alimentaque mitia terris,
"Prima dedit leges. Cererîs ſunt omnia munus."

Ceres

of his own, they did not [d] care to fix land-marks; but all things were common to all men, till Ceres, who had invented the art of huſbandry, taught men how to exerciſe it: and then they began to contend and diſpute about the limits of thoſe fields from whoſe culture they reaped ſo much profit; and from hence it was neceſſary that laws ſhould be enacted to determine the rights and properties of thoſe who contended. For this reaſon, Ceres was named the [e] *Foundreſs of laws.*

P. I underſtand now the meaning of her crown made of corn; but yet I do not ſee what the handful of poppies ſignifies.

M. I will explain the ſignification of that alſo in its place; but firſt let me ſpeak of ſome other things.

1. She is beautiful and well-ſhaped, becauſe the earth which ſhe reſembles, appears beautiful and delightful to the beholders; eſpecially when it is arrayed with plants, diverſified with trees, adorned with flowers, enriched with fruits, and covered with greens; when it diſplays the honours of ſpring, and pours forth the gifts of autumn with a bountiful hand.

2. Her hair is yellow; and when the ears of corn are ripe, they are adorned with that golden colour.

3. Her breaſts ſwell with milk, ([f] whence ſhe is ſtyled *Mammoſa* ſometimes), [g] becauſe after the earth

---

Ceres was ſhe who firſt our furrows plough'd:
Who gave ſweet fruits, and eaſy food allow'd.
Ceres firſt tam'd us with her gentle laws;
From her kind hand the world ſubſiſtence draws.

d "Aut ſignare quidem, aut partiri limite campum."
Or to make land-marks, or to balk their fields.

e Legiſera, & Græce Θισμοφορις; ejuſque ſacra dicebantur Θισμοφορια: vocabatur etiam Ceres Δημητης, quaſi Γημητης, id eſt, Terra Mater, Virgil. Æneid. 3. & Servius ibid.

f Lil. Gyral. Synt. 14. g Cicero, de Nat. Deor. 2. & 3.

earth is impregnated with ſeed, and big with the fruit thereof, it brings forth all things out of itſelf in abundance, and, like a mother, feeds and nouriſhes us; whence ſhe is called [h] *Alma*, and [i] *Altrix Noſtra*.

4. She holds a lighted torch; becauſe when Proſerpina was ſtolen away by Pluto, her mother [k] Ceres was greatly afflicted at the loſs of her daughter; and being very deſirous to find her again, ſhe kindled her torches (they ſay) with the flames which burſt from the top of the mountain Ætna; and with them ſought her daughter through the whole world.

5. She carries poppy; becauſe, when through grief ſhe could not obtain the leaſt reſt or ſleep, Jupiter gave her poppy to eat: [l] for they ſay this plant is endued with a power to create ſleep and forgetfulneſs. Her grief was a little allayed by ſleep, but ſhe forgot not her loſs; and, after many voyages and journeys, ſhe at laſt heard where Proſerpina was, as you will hear in its proper place.

P. But what is that young man that ſits in a chariot drawn by flying ſerpents?

M. It is Triptolemus, in the chariot which Ceres gave him. He was the ſon of Eleuſius, or Cereus, a nobleman. Ceres brought him up from his infancy, upon this occaſion: whilſt ſhe ſought Proſerpina by ſea and land, [m] upon the way ſhe came into the city Eleuſis, where the father of Triptolemus entertained her; whoſe kindneſs ſhe requited, by breeding up his young ſon, whom in the day-time ſhe fed [n] with celeſtial and divine milk, but in the night covered him all over with fire. The child in a few days became a beautiful young man,

---

h Virgil. 1 Georg. i Cicero de Nat. Deor. 2.
k Cicero in Verrem. l Serv. in 1 Georg.
m Callimachus in hymnis Cereris. n Servius in Georg. 1.

man, by this extraordinary manner of education; in ſo much that his father greatly wondering at this ſpeedy progreſs, was very deſirous to know how Ceres dealt with his ſon; he therefore looked through a ſmall hole, and ſaw Ceres cover his ſon Triptolemus with burning coal. This affrighted him ſo, that he cried out that Ceres was murdering his ſon; wherefore he ran into the room to ſave him. Ceres puniſhed his imprudent curioſity with death; then putting Triptolemus in the chariot that you ſee, ſhe ſent him throughout the world to ſhew mankind the uſe of corn. He executed her commands ſo faithfully, and taught men the arts of huſbandry, or ſowing and reaping, and of threſhing the corn, ſo well, that he obtained his name [o] *Triptolemus* from thence. [p] Ovid gives us an excellent deſcription hereof in the end of the fifth Book of his Metamorphoſis.

P. But what is that near the wheel of Ceres's chariot? I fancy I ſee a newt there.

M. That creature was once a boy, whom Ceres for his impertinence changed into a little beaſt like a lizard.

---

o Triptolemus dicitur quaſi τριψας τας υλας, id eſt, hordeum terens. Hygin. fab. 147.

p " ——Geminos dea fertilis angues
" Curribus admovit, frænique coercuit ora,
" Et medium cœli terræque per aëra vecta eſt.
" Atque levem currum Tritonida miſit in arcem
" Triptolemo: partimque rudi data ſemina juſſit
" Spargere humo, partim poſt tempora longa reculta."
Ceres her chariot mounts; yok'd dragons ſtand,
Tame and obedient to her gentle hand:
With ſtretch'd-out wings, thro' yielding air they fly,
Till Ceres ſends her chariot from the ſky,
To good Triptolemus, her Athenian friend;
Triptolemus, whoſe uſeful cares intend
The common good; feed was the chariot's load,
Which ſhe on him for public uſe beſtow'd:
Part ſhe for fallow fields new plough'd deſign'd,
And part for land by frequent tilth refin'd.

lizard. For when Ceres was very weary with travelling, and thirſty, ſhe came to a cottage and begged a little water to waſh her mouth, of an old woman that lived there. The old woman not only gave her water, but alſo barley-broth; which, when the Goddeſs ſupped up greedily, the woman's ſon Stellio, a ſaucy boy, mocked her. This raiſed Ceres's anger ſo far, that, in a rage, ſhe flung ſome of the broth into the boy's face, [q] who was thereby changed into a newt.

But do you ſee the man rolling himſelf upon the ground, and tearing and eating his own fleſh?

P. I obſerve him: What is his name? and why is he ſo cruel to himſelf?

M. They call him *Eriſichthon.* In contempt of the ſacrifices of Ceres, he defiled her groves, and cut down one of her oaks; for which he was puniſhed with perpetual hunger: ſo that when he has devoured all the meat and food which he can by any ways procure, he is forced to eat his own fleſh to ſupport his own body; and to bring upon himſelf an horrible death, the better to ſuſtain his life.

Sect. III. *The Sacrifices of Ceres.*

AMONG all the *Cerealia*, or ſacrifices inſtituted to the honour of Ceres, theſe which follow are the chief. *Eleuſinia* (by which [r] name the Goddeſs herſelf was alſo known), were ſo called becauſe they were firſt celebrated in the city Eleuſis. Of theſe were two ſorts; the *Majora*, conſecrated to Ceres; and the *Minora*, to Proſerpina. [s] It was a cuſtom, that thoſe who were initiated in the Majora,

q "Fugit anum, latebramque petit, aptumque colori
"Nomen habet, variis Bellatus corpora guttis."
Flies the old wife, and creeps into a hole;
And from his ſpeckled back a name he gets.

r Pauſan. in Atticis. s Plut. in Demetrio.

Majora, never pulled off the cloaths which they then wore till they fell off in rags. [t] In both the Majora and Minora, a perpetual and wonderful ſilence was kept: to publiſh any thing concerning them was a crime; whence came the proverb concerning ſilent perſons, Ἀττικα Ελευσινια [*Attica Eleuſinia*]; and the word *myſterium* ſignifies a *religious rite*, from Μυω [*Muo*], *as claudo*. Lighted torches were uſed in their ſacrifices, [u] becauſe Ceres with them ſought Proſerpina; and up and down the ſtreets and the highways they cried out, *Proſerpina*, till they had filled all places with their diſmal howlings. Games were celebrated in theſe ſacrifices, in which the victors [v] were honoured with a barley crown.

The [x] *Theſmophoria* were inſtituted by Triptolemus; and thoſe women who vowed perpetual chaſtity were initiated in them. For ſome days a faſt was kept, and wine was [y] altogether baniſhed from her altar: whence this expreſſion came, *Cereri nuptias facere*, which (among the ancients) ſignifies a feaſt where there was no wine. Swine were ſacrificed to this Goddeſs, [z] becauſe they hurt the fruits of the earth. And garlands [a] compoſed of ears of corn were offered to her.

Ambarvalia were inſtituted to purge the fields, and

---

t Ariſtoph. in Pluto. u Seneca, l. 7. Nat. Quæſt. c. 31.

v " Nocturniſque Hecate triviis ululata per urbes."
Æneid. Vide Servium.
And Hecate by night ador'd with ſhrieks.

x Pindar. in Iſthm. y Pliny, l. 24. Servius in Æneid 3.

z " Prima Ceres avidæ gaviſa eſt ſanguine porcæ,
" Ulta ſuas merita cede nocentes opes." Ovid, Faſt. l. 1.
Ceres with blood of ſwine we beſt atone,
Which thus requite the miſchiefs they have done.

a " Flava Ceres, tibi ſit noſtro de rure corona
" Spicea quæ templi pendeat ante fores." Tibullus.
To thee, fair Goddeſs, we'll a garland plait
Of ears of corn, t' adorn thy temple gate.

and to beg fruitfulneſs and plenty. They were ſo called, [b] becauſe the ſacrifices were led about the fields; as the ſuburbs [*Amburbium*] were eſteemed ſacred, becauſe the ſacrifice was carried round the city. Theſe ſacrifices were performed by huſbandmen, [c] who carried a ſow big with young, or a cow-calf, through the corn and the hay, in the beginning of harveſt, thrice; the countrymen following him with dancing, and leaping, and acclamations of joy, till all the fields rung with the noiſe. In the mean time one of them, adorned with a crown, ſung the praiſes of Ceres; and after they had offered an oblation of wine mixed with honey and milk, before they began to reap, they ſacrificed the ſow to her. [d] The rites of theſe ambarvalia are beautifully deſcribed by Virgil.

CHAP.

---

b Quod victima ambiret arva, Serv. in 1 Georg.

c Virg. Ecl. 3.

d " Cuncta tibi Cererem pubes agreſtis adoret:
" Cui tu lacte favos, & miti dilue Baccho,
" Terque novas circum felix eat hoſtia fruges;
" Omnis quam chorus & ſocii comitentur ovantes,
" Et Cererem clamore vocent in tecta: neque ante
" Falcem maturis quiſquam ſupponat ariſtis,
" Quam Cereri, torta redimitus tempora quercu,
" Det motus incompoſitos, & carmina dicat."

Let every ſwain adore her pow'r divine,
And milk and honey mix with ſparkling wine:
Let all the choir of clowns attend this ſhew,
In long proceſſion ſhouting as they go;
Invoking her to bleſs their yearly ſtores,
Inviting plenty to their crowned floors.
Thus in the ſpring, and thus in ſummer's heat,
Before the ſickles touch the rip'ning wheat,
On Ceres call, and let the lab'ring hind
With oaken wreaths his hollow temples bind:
On Ceres let him call, and Ceres praiſe,
With uncouth dances, and with country lays.

CHAP. IX.

SECT. I. *The* MUSES. *Their Image.*

P. O WHAT beauty, what ſweetneſs, what elegance is here!

M. You mean in theſe nine virgins [e] that are crowned with palms; do you not?

P. Certainly. How pleaſantly and kindly they ſmile! How decent and becoming is their dreſs! How handſomely do they ſit together in the ſhade of that laurel arbour! How ſkilfully ſome of them play on the harp, ſome upon the cittern, ſome upon the pipe, ſome upon the cymbal, and ſome harmoniouſly ſing and play at once! Methinks I hear them with united minds, voice and hands, make an agreeable concord ariſing from their different inſtruments; governing their ſeveral voices, in ſuch a manner, that they make the moſt noble harmony, whoſe pleaſing charms entering into my ears, raviſh my mind with pleaſure.

M. They are the Muſes, [f] the miſtreſſes of all the ſciences, the preſidents of the muſicians and poets, and the governors of the feaſts and ſolemnities of the Gods. [g] Jupiter begat them of the nymph Mnemoſyne, who afterward brought them forth upon the mountain Pierius. Some affirm that they had other parents; and [h] ancient writers ſay, that they lived before Jupiter, and were the daughters of Cœlum. They are called the daughters of Jupiter and Mnemoſyne, (which in Greek ſignifies *memory*), becauſe all ſtudents and ſcholars ought not only to have great ingenuity, but ready memories.

SECT.

e Corint. apud Lil. Gyrald. p. 560. Orph. in Hymn. Muſ.
f Heſiod. in Theog. g Tzetzes, Chil. 6. Hiſt. 50
h Muſ. ap. Lil. Gyr.

MVSA
Q POMPONI
MVSA
Q POMPONI
MVSA
Q POMPONI

Sect. II. *The Names of the Muſes.*

THE Muſes, or *Muſæ*, were formerly called *Moſæ*, and were ſo named from a [i] Greek word that ſignifies *to inquire*; becauſe men, by inquiring of them, learn the things of which they were before ignorant. But others ſay that they had their name from [k] their reſemblance, becauſe there is a ſimilitude, and an affinity and relation between all the ſciences; in which they agree together, and are united with one another. Wherefore the Muſes are often painted with their hands joined, dancing in a ring; in the middle of them ſits Apollo, their commander and prince. The pencil of nature deſcribed them in that manner upon the agate which Pyrrhus, who made war againſt the Romans, wore in a ring: for in it was a repreſentation of the nine Muſes, and Apollo holding a harp; and theſe figures were not delineated by art, but by the [l] ſpontaneous handywork of nature; and the veins of the ſtone were formed ſo regularly, that every Muſe had her particular diſtinction.

Sect. III. *The proper Names of the Muſes.*

P. WHAT were the proper names of each of the Muſes?

M. They had each of them a name derived from ſome particular accompliſhments of their minds or bodies.

The firſt, *Calliope*, was ſo called [m] from the ſweetneſs of her voice; ſhe preſides over rhetoric, and is eſteemed the moſt excellent of all the nine.

The ſecond, *Clio*, is ſo named from [n] glory. For ſhe

---

i Ἀπο τυ μωσαι, id eſt, ab inquirendo. Plato in Cratylo.
k Μυσαι, quaſi ομοιωσαι, id eſt, ſimiles. Caſſiodor.
l Plin. l. 37. c. 1. m Ἀπο της καλης οπτις a ſuavitate vocis.
n Ἀπο του κλειως, a gloria ſc. rerum geſtarum quas memorat. Schol. Ap. l.

ſhe is the hiſtorical Muſe, and takes her name from the famouſneſs of the things ſhe records.

The third, *Erato*, has her name [o] from love, becauſe ſhe ſigns of amours, or becauſe learned men are beloved and praiſed by others. She is alſo called *Saltatrix*; for ſhe firſt invented the art of dancing, over which ſhe preſided. She was alſo the inventreſs of poetry.

The fourth, *Thalia*, from [p] her gaiety, briſkneſs, and pleaſantry; becauſe ſhe ſings pleaſantly and wantonly. Some inſcribe to her the invention of comedy, others of geometry.

The fifth, *Melpomene*, from [q] the excellency of her ſong, and the melody ſhe makes when ſhe ſings. She is ſuppoſed to preſide over tragedy, and to have invented ſonnets.

The ſixth, *Terpſichore*, has her name from [r] the pleaſure ſhe takes in dancing, becauſe ſhe delights in balls. Some call her *Citharistria*.

The ſeventh, *Euterpe*, or *Euterpia*, from [s] the ſweetneſs of her ſinging. Some call her *Tibicina*: becauſe, according to them, ſhe preſides over the pipes: and ſome ſay logic was invented by her.

The eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from [t] her excellent memory; and therefore the invention of writing hiſtory is attributed to her, which requires a good memory. It was owing to her, [u] "that the ſongſters add to the verſes that they "ſing, hands and fingers, which ſpeak more than "the

---

o Ἀπο του ἐρωτος, ab amore. Ovid. de Arte, l. 2.

p Ἀπο του θαλλειν, id eſt, virere, germinare et florere. Proc. in Heſiod. q A μιλαομαι cantor & modulor, vel απο του μελος ποιειν concentum facere. r Ἀπο τερπειν τους χορους, quod choreis delectetur. s Ab ευ τερπης, jucunda nempe in concentu. t A πολυς multus, & μνεια memoria.

u Plut. in Sympoſ. quod carminibus additæ ſint orcheſtrarum loquaciſſimæ manus, linguoſi dipiti, ſilentium clamoſum, expoſitio tacita, uno verbo geſtus & actio.

" the tongue: an expreſſive ſilence; a language " without words; in ſhort, geſture and action."

The ninth, [v] *Urania*, was ſo called, either becauſe ſhe ſings of divine things; or becauſe through her aſſiſtance men are praiſed to the ſkies; or becauſe, by the ſciences, they become converſant in the contemplation of things celeſtial.

Bahuſius, a modern poet, has compriſed the names of theſe nine Muſes in a [x] diſtich: that is, he has made the nine Muſes to ſtand, which is ſomething ſtrange, but upon eleven feet. Perhaps you will remember their names better when they are thus joined together in two verſes.

Sect. IV. *The names common to all the Muſes.*

P. WHAT names have the Muſes common to them all?

M. The moſt remarkable are,

Heliconides, or *Heliconiades*, from the mountain Helicon in Bœotia.

Parnaſſides, from the mountain Parnaſſus in Phocis, which has two heads; [y] where, if any perſon ſlept, he preſently became a poet. It was anciently called *Larnaſſus*, from Larnace, the ark of Deucalion, which reſted here; and was named *Parnaſſus*, after the flood, from an inhabitant of this mountain ſo called.

Citherides, or *Citheraides*, from the mountain Citheron, where they dwelt.

Aonides, from the country Aonia.

Pierides, or *Pieria*, [z] from the mountain Pierus, or Pieria, in Thrace; or from the daughters of Pierius

---

v Ἀπὸ τῦ ὐρανῦ, a Cœlo.

x " Calliope, Polymneia, Erato, Clio, atque Thalia,
" Melpomene, Euterpe, Terpſichore, Urania."
Bah. 4. Epig. 1.

y Perſius in Proœmio. z Idem ibid.

rius and Anippe, who daring to contend with the Muſes, were changed into pyes.

Pegaſides and *Hippocrenides*, from the famous fountain Helicon, which by the Greeks is called [a] *Hippocrene*, and by the Latins [b] *Caballinus*; both which words ſignify the *horſe's fountain*: it was alſo named *Pegaſeius*, from Pegaſus the winged horſe, [c] who ſtriking a ſtone in this place with his foot, opened the fountain, [d] and the water of it became vocal.

Aganippides, or *Aganippeæ*, from the fountain Aganippe.

Caſtalides, from the fountain Caſtalius at the foot of Parnaſſus.

Sect. V. *The Number of the Muſes.*

P. WHAT was the number of the Muſes?

M. Some write [e] that they were but three in the beginning; becauſe ſound, out of which all ſinging is formed, is naturally threefold; either made by the voice alone; or by blowing, as in pipes; or by ſtriking, as in citterns or drums. Or it may be becauſe there are three tones of the voice or other inſtruments, the baſe, the tenor, and the treble. [f] Or becauſe three is the moſt perfect of numbers; for it agrees to the perſons of the Godhead. [g] Or, laſtly, becauſe all the ſciences are diſtributed into three general parts; philoſophy, rhetoric, and mathematics; and each three parts are ſubdivided into three other parts; philoſophy into logic, ethics, and phyſic; rhetoric into the demonſtrative, deliberative, and judicial kind; mathematics into muſic, geometry, and arithmetic: whence

a Ab ἵππος equus, & κρήνη fons. b Caballinus a Caballus, id eſt, equus.
c Ovid. 5. Metam.
d Sidonius Apollin.
e Var. apud Auguſt.
f Cenſorin. de Die natali.
g Phurnut. de Deorum Natura

whence it came to paſs, that they reckoned not only three Muſes, but nine.

Others give us a different reaſon why they are nine. [h] When the citizens of Sicyon appointed three ſkilful artificers to make the ſtatues of the three Muſes, promiſing to chooſe thoſe three ſtatues out of the nine which they liked beſt, they were all ſo well made that they cold not tell which to chooſe; ſo that they brought them all, and placed them in the temples; and Heſiod afterwards aſſigned to them the names mentioned above.

P. Were they virgins?

M. [i] Some affirm it; and others deny it, who reckon up their children. But, however, let no one deſpiſe the Muſes, unleſs he deſign to bring deſtruction upon himſelf by the example of Thamyras or Thamyris: [k] who being conceited of his own beauty and ſkill in ſinging, preſumed to challenge the Muſes to ſing, upon condition that if he was overcome they ſhould puniſh him as they pleaſed. And after he was overcome, he was deprived at once both of his harp and his eyes,

CHAP. X.

THEMIS, ASTRAEA, NEMESIS.

P. THESE three Goddeſſes, I ſee, contrive and conſult together of affairs of great moment.

M. I ſuppoſe ſo; for their buſineſs is almoſt the ſame; the ſame function is incumbent upon each of them. But, however, let us inſpect them all ſingly.

Themis

h Var. ibid. ex Lil. Gyr. p. 261. Vide Nat. Com.

i Plato ap. eundem.

k Homer. Iliad. 2. Plut. de Muſica.

Themis, the firſt of them, [l] is the daughter of Cœlum and Terra. According to the [m] ſignification of her name, her office is to inſtruct mankind to do things honeſt, juſt, and right. [n] Wherefore her images were brought and placed before thoſe who were about to ſpeak to the people, that they might be admoniſhed thereby to ſay nothing in public but what was juſt and righteous. Some ſay [o] ſhe ſpoke oracles at Delphos, before Apollo; though [p] Homer ſays, that ſhe ſerved Apollo with nectar and ambroſia. There was another Themis, of whom Juſtice, Law, and Peace, are ſaid to be born. Heſiod, by way of eminence, calls her [q] *Modeſt*, becauſe ſhe was aſhamed to ſee any thing that was done againſt right and equity. Euſebius calls her *Carmenta;* [r] becauſe by her verſe and precepts ſhe directs every one to what is juſt: by whom he means a different Carmenta from the Roman Carmenta, who was the mother of Evander, otherwiſe called *Themis Nicoſtrata*, a prophetical lady. [s] She was worſhipped by the Romans, becauſe ſhe propheſied; and was called *Carmenta*, either [t] from the verſe in which ſhe uttered her predictions, or [u] from the madneſs which ſeemed to poſſeſs her when ſhe propheſied. To this lady an altar was dedicated near the gate Carmentalis, by the capitol; and a temple was alſo built to her honour upon this occaſion.

The ſenate forbade the married women the uſe of litters or ſedans; they combined together, and reſolved that they would never bring children unleſs their huſbands reſcinded that edict: they kept to this

---

l Heſiod. in Theogon.
m Θεμις enim ſignificat fas.
n Ex Lil. Gyr.
o Ex Ovidii Metam. l. 1.
p Hymn. in Apollinem.
q Αἰδοιλην, id eſt, pudibundum. Heſiod. in Theogon.
r Quod carminibus edictiſque ſuis præcipiat unicuique quod juſtum eſt. Euſebius, l. 3. Præp. Evang.
s Solimus in deſcriptione Romæ.
t A Carmine. Ovid. Faſt.
u Quaſi carens mente.
v Vide Ovid. in Faſtis, l. 3.

this agreement with ſo much reſolution, that the ſenate was obliged to change their ſentence, and yield to the women's will, and allow them all ſedans and chariots again. And when their wives conceived and brought forth fine children, they erected a temple in honour of Carmenta.

Aſtræa, [x] the daughter of Aurora and Aſtræus the Titan, (or, as others rathers ſay, the daughter of Jupiter and Themis), was eſteemed [y] the prince of juſtice. The poets feign, that in the golden age ſhe deſcended from heaven to the earth; and, being offended at laſt by the wickedneſs of mankind, [z] ſhe returned to heaven again, after all the other Gods had gone before her.

She is often directly called by the name of *Juſtitia*, as particularly by [a] Virgil. And when ſhe had returned into heaven again, ſhe was placed where we now ſee the conſtellation [b] Virgo.

The parents of *Nemeſis* were [c] Jupiter and Neceſſity, or, according to others, Nox and Oceanus. She was the Goddeſs that rewarded virtue and puniſhed vice; and ſhe taught men their duty; ſo that ſhe received her name [d] from the diſtribution that ſhe made to every body. Jupiter enjoyed her, as the ſtory ſays, in the ſhape of a gooſe; [e] after which ſhe brought forth an egg, which ſhe gave to a ſhepherd whom ſhe met, to be carried to Leda.

---

x Heſiod. in Theogon. y Juſtitiæ antiſtita.

z " Victa jacet pietas, & virgo cæde madentes
" Ultima cœleſtum terras Aſtræa reliquit."
All duty dies, and weary'd Juſtice flies
From bloody earth at laſt, and mounts the ſkies.

a ------" extrema per illos
" Juſtitia excedens terris veſtigia fecit." Virg. Georg. l. 2.
Juſtice laſt took her flight from hence: and here
The prints of her departing ſteps appear.

b Boccat, l. 4. General. Deor. c Pauſan. in Arcad.

d Ἀπο του ἑκαστȣ επινεμησεως a diſtributione quæ unicuique fit. Plato de Legibus Dial. e Apollodor. Biblioth. lib. 3.

Leda laid up the egg in a box; and Helena was ſoon after produced of that egg. But others give us quite different accounts of the matter. The Romans certainly ſacrificed to this Goddeſs when they went to war; whereby they ſignified that they never took up arms unleſs in a juſt cauſe. She is called by another name, *Adraſtæa*, from Adraſtus a king of the Argives, who firſt built an altar to her; or perhaps from the [f] difficulty of eſcaping from her; becauſe no guilty perſon can flee from the puniſhment due to his crime, though ſometimes juſtice overtakes him late: ſhe has indeed [g] wings, but does not always uſe them; but then [h] the ſlower her foot is, the harder is her hand.

Rhamnuſia is another name of this Goddeſs, from Rhamnus, a town in [i] Attica, where ſhe had a temple; in which there was a ſtatue of her, made of one ſtone, ten cubits high: ſhe holds the bough of an apple tree in her hand, and has a crown upon her head, in which many images of deer were engraven. [l] She had alſo a wheel, which denotes her ſwiftneſs to puniſh.

CHAP.

---

f Ab *α* non, & διδρασκω fugio, quod videlicet nemo nocens effugere queat pœnam ſuis ſceleribus debitam.

g Pauſan. in Atticis.

h " Ad ſcelerum pœnas ultrix venit ira tonantis,
" Hoc graviore manu, quo graviore pede."
Vengeance divine to puniſh ſins moves ſlow;
The ſlower is its pace, the ſurer is its blow.

i Strabo in Atticis, l. 9.

l " Sed Dea, quæ nimiis obſtat Rhamnuſia votis,
" Ingemuit, flexitque rotam.------*Claudian.*
The avenging Goddeſs, t' our deſires unbent,
Firſt groan'd, then turn'd her wheel.

Pl. XIX.

CHAP. XI.

SECT. I. *The Gods of the Woods, and the Rural Gods. Firſt,* PAN. *His Names.*

WE are now come into the ſecond part of the right-hand wall, which exhibits the images of the Gods and Goddeſſes of the woods. Here you may ſee the Gods Pan, Sylvanus; and the Fauni, Satyri, Silenus, Priapus, Ariſtæus, and Terminus. And there you ſee the Goddeſſes Diana, Pales, Flora, Feronia, Pomona, and an innumerable company of Nymphs.

P. What Gods do you ſhew me? Do you call thoſe cornuted monſters Gods; who are half men and half beaſts, hairy and ſhaggy, with goats feet and horſes' tails?

M. Why not? ſince they have attained to that honour. Firſt, let us examine the prince of them all, Pan.

Pan is called by that name, either, as ſome tell us, [m] becauſe he was the ſon of Penelope by all her wooers: or [n] becauſe he exhilarated the minds of all the Gods with the muſic of the pipe, which he invented; and by the harmony of the cittern upon which he played ſkilfully as ſoon as he was born: or perhaps he is called *Pan*, [o] becauſe he governs the affairs of the univerſal world by his mind, as he repreſents it by his body, as we ſhall ſee by and bye.

The Latins called him *Inuus* and *Incubus*, the *night mare*; [p] becauſe he uſes carnality with all creatures.

---

m A Παν omne, quod ex omnium procorum congreſſu cum Penelope ſit natus Samius. n Homer. in Hymn. o Phurnutius.
p Ab ineundo paſſim cum omnibus animalibus. Serv. in Æn.

And at Rome he was worſhipped, [q] and called *Lupercus* and *Lyceus*. To his honour a temple was built at the foot of the Palatine hill; and feſtivals called *Lupercalia* were inſtituted, in which his prieſts the Luperci ran about the city naked.

Sect. II. *The Deſcent of Pan.*

HIS deſcent is uncertain; but the common opinion is, that he was born of Mercury and Penelope. [r] For when Mercury fell violently in love with her, and tried in vain to move her, at laſt, by changing himſelf into a very white goat, he obtained his deſire, and begat Pan of her, when ſhe kept the ſheep of her father Icarius in the mount Taygetus. Pan, after he was born, [s] was lapt up in the ſkin of a hare, and carried to heaven. But why do I here detain you with words? Look at his image.

Sect. III. *The Image of Pan.*

P. IS that Pan? [t] that horned half-goat, that reſembles a beaſt rather than a man, much leſs a God; whom I ſee deſcribed with a ſmiling ruddy face, and two horns; his beard comes down to his breaſt; his ſkin is ſpotted, and his legs and thighs covered with long hair; he has the tail and the feet of a goat; his head is crowned; and he holds a crooked ſtaff in one hand, and in the other a pipe of uneven reeds, with the muſic of which he can cheer even the Gods themſelves. O ridiculous Deity! fit only to terrify boys!

M. Believe me, he has frighted the men too: For when the Gauls, under Brennus their leader, made an irruption into Greece, and were juſt about to plunder the city of Delphos, Pan in the night fright-

---

q Juſtin, l. 43.
s Homer in Hymn.
r Heſiod in Euterpe.
t Lucian in Bacch.

frightened them ſo much, that they all betook themſelves to flight when nobody purſued them. Whence we proverbially ſay, that men are in [u] *panic fears*, when we ſee them affrighted without a cauſe.

Now hear what the image of Pan ſignifies. Pan, they ſay, is a ſymbol of the univerſal world, as I intimated before: [v] in his upper part he reſembles a man, in his lower part a beaſt, becauſe the ſuperior and celeſtial part of the world is beautiful, radiant, and glorious; as is the face of this God, whoſe horns reſemble the rays of the ſun and the horns of the moon. The redneſs of his face is like the ſplendour of the ſky; and the ſpotted ſkin that he wears is an image of the ſtarry firmament. In his lower parts he is ſhaggy and deformed; which repreſents the ſhrubs, and wild beaſts, and trees of the earth below. His goat's feet ſignify the ſolidity of the earth; and his pipe of ſeven reeds, that celeſtial harmony which is made by the ſeven planets. He has a ſhepherd's hook, crooked at the top, in his hand, which ſignifies the turning of the year into itſelf.

Sect. IV. *Actions of Pan.*

P. BUT what mean thoſe young ladies that dance about him?

M. They are nymphs who dance to the muſic of his pipe; [x] which inſtrument Pan firſt invented. You'll wonder when you hear the relation which the poets tell us of this pipe; viz. [y] as oft as Pan blows it, the dugs of the ſheep are filled with milk.

u Terrores Panici eorum ſunt qui ſine cauſa perterrentur. Pauſanias, Plutarchus. v Servius in Eclog. 2.

x "Pan primus calamos cera conjungere plures
"Inſtituit." ------ ------ ------ Virg. Ecl.
Pan taught to join with wax unequal reeds.

y Orpheus in Hymn. Ibicus, Poeta Græcus.

For he is the God of the ſhepherds and hunters, the captain of the nymphs, the preſident of the mountains and of a country life, and the z guardian of the flocks that graze upon the mountains. Although his aſpect is ſo deformed, yet when he changed himſelf into a white ram, he pleaſed and gratified the moon, [a] as it is reported: the nymph Echo fell alſo in love with him, and brought him a daughter named *Iringes*; who [b] gave Medea the medicines (they ſay) with which ſhe charmed Jaſon. [c] He could not but pleaſe Dryope; to gain whom, he laid aſide, as it were, his divinity, and became a ſhepherd. But he did not court the nymph Syrinx with ſo much ſucceſs: for ſhe ran away to avoid ſo filthy a lover; till coming to a river (where her flight was ſtopped), ſhe prayed the Naiades, the nymphs of the waters, becauſe ſhe could not eſcape her purſuer, to change her into a bundle of reeds juſt as Pan was laying hold of her, [d] who therefore caught the reeds in his arms inſtead of her. [e] The winds moving theſe reeds back-

---

z "Pan curat oves, oviumque magiſtros." Virg. Ecl. 2.
Pan loves the ſhepherds, and their flocks he feeds.

a "Munere ſic niveo lanæ, ſi credere dignum eſt,
"Pan Deus Arcadiæ captam te, Luna, fefellit." Virg. Georg. 3.
'Twas thus with fleeces milky white, (if we
May truſt report) Pan, God of Arcady,
Did bribe thee, Cynthia; nor didſt thou diſdain,
When call'd in woody ſhades, to eaſe a lovers pain.

b Theætet. Poeta Græcus. c Homer. in Hymn.

d "Hic ſe mutarent liquidas oraſſe ſorores:
"Panaque cum prenſam ſibi jam Syringa putaret
"Corpore pro nymphæ calamos triviſſe paluſtres." Met. l. 1.
When, that ſhe might avoid a luſtful rape,
She begg'd her ſiſter nymphs to change her ſhape;
Pan thought h' had hugg'd his miſtreſs, when indeed
He only hugg'd a truſs of moriſh reed.

e "Dumque ibi ſuſpirat, motos in arundine ventos
"Effeciſſe ſonum tenuem ſimilemque querenti.

"Art

backward and forward occaſioned mournful but muſical ſounds; which Pan perceiving, cut them down, and made them reeden pipes. But [f] Lucretius aſcribes the invention of theſe pipes, not to Pan, but to ſome countrymen, who had obſerved on ſome other occaſion the whiſtling of the wind through reeds. In the ſacrifices of this God [g] they offered to him milk and honey in a ſhepherd's bottle. He was more eſpecially worſhipped in Arcadia; for which reaſon he is ſo often called [h] *Pan Deus Arcadiæ.*

Some derive from him [i] Hiſpania, Spain, formerly called *Iberia*; for he lived there when he returned from the Indian war, to which he went with Bacchus and the Satyrs.

" Arte nova vociſque Deum dulcedine captum
" Hoc mihi concilium tecum, dixiſſe, manebit;
" Atque ita diſparibus calamis compagine ceræ
" Inter ſe junctis nomen tenuiſſe puellæ."
He ſighs; his ſighs the toſſing reeds return
In ſoft ſmall notes, like one that ſeem'd to mourn
The new but pleaſant notes the Gods ſurpriſe;
Yet this ſhall make us friends at laſt, he cries:
So he his pipe of reeds unequal fram'd
With wax; and Syrinx, from his miſtreſs nam'd.

f ——" Zephyri cava per calamorum ſibila primum
" Agreſtes docuere cavas, inflare cicutas;
" Inde minutatim dulces didicere querelas,
" Tibia quas fundit digitis pulſata canentum:
" Avia per nemora ac ſylvas ſaltuſque reperta,
" Per loca paſtorum deſerta, atque otia Dia." Lucr. l. 5.
And whilſt ſoft ev'ning gales blew o'er the plains,
And ſhook the ſounding reeds, they taught the ſwains:
And thus the pipe was fram'd, and tuneful reed;
And while the tender flocks ſecurely feed,
The harmleſs ſhepherds tun'd their pipes to love,
And Amaryllis ſounds in ev'ry grove.

g Theocr. in Viator. h Virg. 3. Georg. 4 Ecl.
i Lil. Gyr.

CHAP. XII.

SYLVANUS.

ALTHOUGH many writers confound the Sylvani, Fauni, Satyri, and Sileni, with Pan, yet many diſtinguiſh them; we will therefore treat of them ſeparately, and begin with Sylvanus.

That old man is Sylvanus whom you ſee placed next to Pan, with the feet of a goat and the [k] face of a man, of little ſtature; [l] he holds cypreſs in his hand ſtretched out. He is ſo called from *Sylvæ*, the woods; for he preſides over them. [m] He mightily loved the boy Cypariſſus, who had a tame deer in which he took great pleaſure. Sylvanus by chance killed it; whereupon the youth died for grief. [n] Therefore Sylvanus changed him into a cypreſs tree, and carried a branch of it always in his hand, in memory of his loſs.

There were many other Sylvani, who endeavoured as much as they could to violate the chaſtity of women. St. Auſtin ſays, [o] "That they and the "Fauni (commonly called *Incubi*), were often-"times wicked to women; deſiring and enjoying "their embraces." And Varro ſays, that they were miſchievous to pregnant women.

CHAP.

---

k Ælian. Hiſt. Varia.
l Martin. de Nuptiis.
m Servius in Virg. Æneid. et Georg.
n "Et teneram a radice ferens, Sylvane, cupreſſum." Georg. 1.

A tender cypreſs plant Sylvanus bears.

o Eos cum Faunis (quos vulgo Incubos vocant), improbos ſæpe extitiſſe mulieribus, et earum appetiſſe et peregiſſe concubitum. Aug. de Civitate Dei, l. 15. c. 23.

CHAP. XIII.

SILENUS.

THAT old fellow who follows next, with a flat noſe and a bald head, with large ears, and a ſmall, flat, gore-bellied body, is Silenus; ſo called [p] from his jocular temper, becauſe he perpetually jeſts upon people. He ſits upon a [q] ſaddle-backed aſs, but when he walks he leans upon a ſtaff. He was Bacchus's foſter-father, his maſter, and his perpetual companion; and conſequently almoſt always drunk, as we find him deſcribed [r] in the ſixth eclogue of Virgil. The cup which he and Bacchus uſed was called *Cantharus*; and the ſtaff with which he ſupported himſelf [s] *Ferula*: this he uſed when he was ſo drunk, as it often happened, that he could not ſit on, [t] but fell from his aſs.

---

p Απο τη σιλλαινειν, id eſt, dicteria in aliquem dicere. Ælian. 3. Var. Hiſt. c. 10. q Pando aſello.

r " Silenum pueri ſomno videre jacentem,
" Inflatum heſterno venas, ut ſemper, Iaccho;
" Serta procul tantum capiti delapſa jacebant,
" Et gravis attrita pendebat cantharus anſa."
-----Two ſatyrs, on the ground,
Stretch'd at their eaſe, their ſire Silenus found:
Dos'd with his fumes, and heavy with his load,
They found him ſnoring in his dark abode;
His roſy wreath was dropp'd not long before,
Borne by the tide of wine, and floating on the floor.
His empty can, with ears half worn away,
Was hung on high, to boaſt the triumph of the day.

s " Quinque ſenex ferula titubantes ebrius artus
" Suſtinet, et pando non fortiter hæret aſello." Ovid. Met. 4.
His ſtaff does hardly keep him on his legs;
When mounted on his aſs, ſee how he ſwags.

t " Ebrius ecce ſenex pando delapſus aſello;
" Clamarunt Satyri, Surge, age, ſurge, pater. De Art. Am. 2.
The old Soker's drunk, from's aſs he's got a fall;
Riſe, daddy, riſe, again the Satyrs bawl.

The Satyrs were not only conſtant companions of Silenus, but were aſſiſtant to him: for they held him in great eſteem, and honoured him as their father; and [u] when they became old, they were called *Sileni* too. And concerning Silenus's aſs, they ſay that [v] he was tranſlated into heaven, and placed among the ſtars; becauſe in the Giants wars, Silenus rode on him, and helped Jupiter very much.

[x] But when Silenus was once taken, and aſked what was the beſt thing that could befal man? he, after a long ſilence, anſwered, "It is beſt for all "never to be born; but, being born, to die very "quickly." Which expreſſion Pliny reports almoſt in the ſame words, [y] "There have been ma-"ny who have judged it very happy never to have "been born, or to die immediately after one's "birth."

CHAP. XIV.

The SATYRS.

BEHOLD! [z] thoſe are Satyrs who dance in laſcivious motions and poſtures under the ſhade of that tall and ſpreading oak: they have heads armed with horns, and goats feet and legs, crooked hands, rough hairy bodies, and tails not much ſhorter than horſes tails. There is no animal in nature more ſalacious and libidinous than theſe Gods. Their [a] name itſelf ſhews the filthineſs of their nature: and Pauſanias gives a proof of it, by relating

u Pauſanias in Atticis. v Aratus in Phænomen.

x Rogatus *quidnam eſſet hominibus optimum?* reſpondit, *Omnibus eſſe optimum noſci, & natos quam citiſſime interire.* Plut. in Conſolatione Apol. y *Multi extitere qui non naſci optimum cenſerunt, aut quam citiſſime aboleri.* Plin. in Præfat. l. 7.

z Pauſan. in Atticis. a Satyrus derivatur, [illegible] a veretro. Euſeb. in Præp. Evang. ibid.

relating a ſtory of ſome mariners who were drove upon a deſart iſland by ſtorm, and ſaw themſelves ſurrounded by a flock of Satyrs: the ſeamen were frightened, and betook themſelves to their ſhips; and the Satyrs left the men, but they ſeized the women, and committed all manner of wickedneſs with them.

CHAP. XV.

The FAUNS.

THE Fauns, which you ſee joined with the Satyrs, differ from them in the name only; at leaſt they are not unlike them in their looks: [b] for they have hoofs and horns, and are [c] crowned with the branches of the pine. When they meet drunken perſons, they ſtupify them (as it is ſaid) with [d] their looks alone. The boors of this country call them the [e] *Rural Gods;* and pay them the more reſpect, becauſe they are armed with horns and nails, and painted in terrible ſhapes.

Faunus, or *Fatuellus*, [f] was the ſon of Picus king of the Latins. [g] He married his own ſiſter, whoſe name was *Fauna* or *Fatuella:* he conſecrated and made her prieſteſs, after which ſhe had the gift of prophecy. Hiſtory likewiſe tells us, that this Faunus was the father and prince of the other Fauns and the Satyrs. [h] His name was given him from his ſkill in propheſying; and from thence alſo *Fatus* ſignifies both perſons that ſpeak *raſhly* and *inconſiderately*, and *enthuſiaſts:* becauſe they

b Ovid. Faſtorum 2. c Idem in Epiſtola Oenones.
d Idem in Epiſtola Phedræ. e Dii Agreſtes. Virgil, Georg. 1. f Servius 7, Æneid 6. g Nat. Comes, lib. 5.
h Faunus dicitur a *fando* ſeu vaticinando. Ser. Æneid 7. Iſid. Hiſp. Epiſcopus.

who prophesy, deliver the mind and will of another, and speak things which they often do not understand.

CHAP. XVI.

PRIAPUS.

P. HA! What means that naked God with his sickle, behind the trunk of the tree? why does he hide the half of his body so?

M. The painter was modest, and therefore painted but half of him, because he is a shameless and obscene deity: his name is *Priapus*. I am ashamed to tell the story of him, it is so very filthy; and therefore I shall say only that he was the son of Venus and Bacchus, born at Lampsacus; where his mother, hating his deformity, and the disproportion of his members, rejected him. Yet he pleased the women of Lampsacus so well, that their husbands banished him from the city, till by the oracle's command he was recalled, and made God of the gardens, and crowned with garden herbs. He carries a sickle in his hand, to cut off from the trees all superfluous boughs, and to drive away thieves, and beasts, and mischievous birds; from whence he is called *Avistupor*. Therefore his image is usually placed in gardens; as we may learn from [i] Tibullus, [k] Virgil, and Horace.

---

i " Promosisque rubor custos ponatur n hortis
" Arceat ut sæva falce Priapus aves."
With th' swarthy guardian God our orchards grace,
With this stiff sickle he the birds will chace.

k " Et custos furum atque avium cum falce saligna
" Hellespontiaci servet tutela Priapi." Georg. l. 4.
Besides the God obscene, who frights away,
With his lath sword, the thieves and birds of prey.

[l] Horace. He is called *Helleſpontiacus* by the poets; becauſe the city of Lampſacus, where he was born, was ſituated upon the Helleſpont. All agree that he was very deformed; and they ſay that this was the occaſion of the deformity of this God: When Juno ſaw Venus was big with child, ſhe was jealous; and therefore, under pretence of aſſiſting her in her labour, ſhe ſpitefully miſuſed her, ſo that the young child was ſpoiled and deformed; and from his deformity called *Priapus*, *Phallus*, and *Faſcinum*; all which three names ſavour of obſcenity; though by ſome [m] he is called *Bonus Dæmon*, or *Genius*. Indeed Juno's touch was not neceſſary to make the child monſtrous; for can any beautiful offspring be expected from a ſot and a courteſan?

CHAP. XVII.

ARISTÆUS.

HE is called *Ariſtæus* whom you ſee buſied in that nurſery of olives, ſupporting and improving the trees. He is employed in drawing oil from the olive, which art he firſt invented. He alſo found out the uſe of honey, and therefore you ſee ſome rows of bee-hives near him. [n] For which two profitable inventions the ancients paid him divine honours.

He was otherwiſe called *Nomius* and *Agræus*, and was

l "Olim truncus eram ficulnus, inutile lignum,
"Cum faber incertus ſcamnum faceretne Priapum,
"Maluit eſſe Deum. Deus inde ego furum aviumque
"Maxima formido." Hor. Sat. 8.
Till artiſts doubting, which the log was good
For, ſtool or God; reſolv'd to make a God;
So I was made; my form the log receives;
A mighty terror I to birds and thieves.

m Vide Phurnutium. n Pauſanias in Arcadicis.

was the ſon of [o] Apollo by Cyrene, or, as Cicero ſays, the ſon of Liber Pater, educated by the Nymphs, and taught by them the art of making oil, honey, and cheeſe. He fell in love with Eurydice the wife of Orpheus, and purſued her into a wood, where a ſerpent ſtung her to death. The Nymphs hated him ſo much for this, that they deſtroyed all his bees, to revenge the death of Eurydice. This loſs was exceedingly deplored by him; and aſking his mother's advice, he was told by the oracle, that he ought by ſacrifices to appeaſe Eurydice. Wherefore he ſacrificed to her four bulls and four heifers, and his loſs was ſupplied; for ſuddenly a ſwarm of bees burſt forth from the carcaſes of the bulls.

CHAP. XVIII.

TERMINUS.

P. BUT pray what is that ſtone, or log, placed there? It is ſo far off that I cannot diſtinguiſh whether of the two it is.

M. It has a place among the rural Gods, becauſe it is a God itſelf.

P. A God, do you ſay? Surely you jeſt, Sir.

M. No; it is not only a God, but a God greatly honoured in this city of Rome. They call him *Terminus*, and the boundaries and limits of mens eſtates are under his protection. His name, and the divine honours paid to him by the ancients, are mentioned by [p] Ovid, by Tibullus [q],

---

o Apollonius in Verron, l. 6.

p "Termine, ſive lapis, ſive es deſertus in agro
"Stipes ab antiquis tu quoque nomen habes." Ovid. Faſt. 3

Terminus, whether ſtump or ſtone thou be,
The ancients gave a Godhead too to thee.

BIBLIOTHECA · BODLEIANA

Pl. XX.

lus [q], and by Seneca [r]. The ſtatue of this God [s] was either a ſquare ſtone, or a log of wood plained; which they uſually perfumed with ointment, and crowned with garlands.

And indeed the Lapides Terminales (that is, land-marks) were eſteemed ſacred: [t] ſo that whoever dared to move, or plough up, or transfer them to another place, his head became devoted to the Diis Terminalibus, and it was lawful for any body to kill him.

And further, though they did not ſacrifice the lives of animals to thoſe ſtones, becauſe they thought it was not lawful to ſtain them with blood, yet they offered wafers made of flour to them, and the firſt-fruits of corn, and the like: and upon the laſt day of the year they always offered feſtivals to their honour, called *Terminalia*.

Now we paſs to the Goddeſſes of the woods.

CHAP. XIX.

The Goddeſs of the Woods. DIANA.

P. IT is very well. Here comes a Goddeſs [u] taller than the other Goddeſſes, in whoſe virgin-looks we may eaſe our eyes, which have been tired with the horrid ſight of thoſe monſtrous Deities. Welcome, Diana; [v] your hunting habit, the bow in

---

q "Nam veneror, ſeu ſtipes habet deſertus in agris,
"Seu vetus in triviis florida ſerta lapis."
For I my adoration freely give,
Whether a ſtump forlorn my vows receive,
Or a beſlower'd ſtone my worſhip have.

r "------Nullus in campo ſacer
"Diviſit agros arbiter populis lapis." Hippol. Act. 2.
The ſacred land-mark then was quite unknown.

s Arnobius contra gentes, l. 1. Clemens Alex. Strom. 7.

t Dion. Halicarn. l. 2. u Virgil. Æneid. l. 1.

v Idem. ibid.

in your hand, and the quiver full of arrows which hangs down from your ſhoulders, and the ſkin of a deer faſtened to your breaſt, diſcover who you are. [x] Your behaviour, which is free and eaſy, but modeſt and decent; your garments, which are handſome, and yet careleſs, ſhew that you are a virgin. Your [y] name ſhews your modeſty and honour. I wiſh that you who are the talleſt of the Goddeſſes, [z] to whom women owe their ſtature, would implant in them alſo a love of your chaſtity. For I know you hate, you abhor, the converſation of men, and fly from the very ſight of them. Yet reject the temptations of delight, and abhor the charming witchcraft of pleaſure with all your heart.

Actæon, the ſon of Ariſtæus, that famous huntſman, [a] fatally learned this, when he imprudently looked upon you when you were naked in the fountain: you deferred not the puniſhment of his impurity for a moment; for ſprinkling him with the water, you changed him into a deer, to be afterwards torn in pieces by his own dogs.

Farther honour is due to you, becauſe you are the moon, [b] the glory of the ſtars, and the only Goddeſs [c] who obſerved perpetual chaſtity.

Nor am I ignorant of that famous and deſerving action which you did to avoid the flames of Alpheus, [d] when you haſtily fled to your nymphs, who were all together in one place, and beſmeared both yourſelf and them with dirt, ſo that when he came he did not know you; whereby your honeſt deceit

---

x Pauſan. in Arcadicis. y Ἄρτιμις, ab ἀρτιμης perfectus, pudicitiam integritatemque Dianæ indicat. Strabo, l. 14.

z Homer. Odyſſ. 20. a Ovid. 4 Metam.

b Aſtrorum decus. Virg. Æneid. 9.

c " Æternum telorum & virginitatis amorem
" Intemerata colit." Virg. Æneid. 11.

------Herſelf untainted ſtill,
Hunting and chaſtity ſhe always lov'd.

d Pauſanias in Poſter. Eliac.

deceit ſucceeded according to your intentions; and the dirt, which fouls every thing elſe, added a new luſtre to your virtue. Welcome once again, O [d] guardian of the mountains! by whoſe kind aſſiſtance women in child-bed are preſerved from death.

M. So! Palæophilus, you have thus long cheated me?

P. What, I cheated you?

M. Yes, you; you have ſo dexterouſly concealed your knowledge, and endeavoured to make me believe ſo long that you are ignorant and unſkilful in the mythology of the heathens.

P. I am as unſkilful as I pretended. You may believe me, when I ſwear that I am altogether ignorant of theſe things that you teach me. Nor can you ſuppoſe otherwiſe, from thoſe things which I now repeat about Diana; for, from a boy, I have loved this Goddeſs for her modeſty; and out of reſpect to her I learnt thoſe few things which you heard me ſpeak. I am wholly blind, and beg that by your aſſiſtance you would guide me. I ſpeak ſincerely, I am a mere freſh man.

M. You can ſcarce make me believe ſo. But, however, I will verify the old proverb, [f] and teach one that knows more than myſelf. I will begin from the word you laſt mentioned.

Diana is called [g] *Triformis* and *Tergemina*. Firſt, becauſe though ſhe is but one Goddeſs, yet ſhe hath three different names, as well as three different offices: in the heavens, ſhe is called *Luna*; on the

---

[c] "Montium cuſtos, nemorumque Virgo,
"Quæ laborantes utero puellas
"Ter vocata audis adimiſque letho
"Diva triformis." Hor. Carm. l. 3.

Queen of the mountains and the groves!
Whoſe hand the teeming pain removes,
Whoſe aid the ſick and weak implore,
And thrice invoke thy threefold power.

[f] Sus Minervam. [g] Cicero de Nat. Deor. 3.

the earth, ſhe is named *Diana*: and, in hell, ſhe is ſtyled *Hecate*, or *Proſerpina*. In the heavens, ſhe enlightens every thing by her rays; on the earth, ſhe keeps under her power all wild beaſts by her bow and her dart; and in hell, ſhe keeps all the ghoſts and ſpirits in ſubjection to her by her power and authority. Theſe ſeveral names and offices are compriſed in one ingenious [h] diſtich. But although *Luna*, *Diana*, and *Hecate*, are commonly thought to be only three different names of the ſame Goddeſs, yet [i] Heſiod eſteems them three diſtinct Goddeſſes. Secondly, becauſe ſhe has, as the poets ſay, three heads; the head of a horſe on the right ſide, of a dog on the left, and a human head in the midſt: whence ſome call her [k] *three-headed*, or *three-faced*. And [l] others aſcribe to her the likeneſs of a bull, a dog, and a lion. [m] Virgil and [n] Claudian alſo mention her three countenances. Thirdly, according to the opinion of ſome, ſhe is called *triformis*, [o] becauſe the moon hath three ſeveral phaſes or ſhapes: the new moon appears arched round with a circle of light; the half-moon fills a ſemicircle with light; and the full moon fills a whole circle or orb with its ſplendour. But let us examine theſe names more exactly.

She

---

h "Terret, luſtrat, agit; Proſerpina, Luna, Diana;
"Ima, ſuprema, feras; ſceptro, fulgore, ſagitta."
Dempſter. in Paralip.

i Orpheus in Argon. Artemidor. 2. Oneirocr.

k Τρισκεφαλον και τριπροσωπον, Cornut.

l Porph. ap. Ger.

m "Tercentum tonat ore Deos, Erebumque, Chaoſque,
"Tergeminumque Hecatem, tria virginis ora Dianæ."
Night, Erebus, and Chaos, ſhe proclaims,
And threefold Hecate, with her hundred names,
And three Dianas.

n "Ecce procul ternis, Hecate variata, figuris."
Behold far off the Goddeſs Hecate
In threefold ſhape advances——

o Ap. Lil. Gyr.

She is named *Luna*, [p] from ſhining; either becauſe ſhe only in the night-time ſends forth a glorious light; or elſe becauſe ſhe ſhines by borrowed light, and not by her own, and therefore the light with which ſhe ſhines is always [q] new light. Her chariot is drawn with a white and black horſe, or with two oxen, becauſe ſhe has got two horns: ſometimes a mule is added, ſays Feſtus, becauſe ſhe is barren, and ſhines by the light of the ſun. Some ſay that Lunæ of both ſexes have been worſhipped, eſpecially among the Egyptians; and indeed they give this property to all the other Gods. Thus both Lunus and Luna were worſhipped; but with this difference, that thoſe who worſhipped Luna were thought ſubject to the women, and thoſe who worſhipped Lunus were ſuperior to them. [r] We muſt alſo obſerve, that the men ſacrificed to Venus under the name of *Luna*, in women's clothes, and the women in men's clothes.

This Luna had a gallant who was named *Endymion*, and he was mightily courted by her; [s] inſomuch that, to kiſs him, ſhe deſcended out of heaven, and came to the mountain of Latmus, or Lathynius, in Caria; where he lay condemned to an eternal ſleep by Jupiter, becauſe, when he was taken into heaven, he impudently attempted to violate the modeſty of Juno. In reality, Endymion was a famous aſtronomer, who firſt deſcribed the courſe of the moon; and he is repreſented ſleeping, becauſe he contemplated nothing but the planetary motions.

Hecate may be derived from ἑκαθεν [*Heathen*], *eminus;*

---

p A lucendo, quod una ſit quæ noctu lucet. Cic. 2. de Nat. Deor. 2. vel.

q Quod luce aliena ſplendeat, unde Græce dicitur Σελήνη a σέλας νέον, id eſt, lumen novum. Id. Ibid.

r Servius in Æneid 2. Philocr. Spartian. in Imp. Caracal.

s Apoll. Argonaut. 4. Plin. l. 2. c. 9.

eminus; becauſe the moon darts her rays or arrows afar off. [t] She is ſaid to be the daughter of Ceres by Jupiter; who being caſt out by her mother, and expoſed in the ſtreets, was taken up by ſhepherds and nouriſhed by them: for which reaſon [u] ſhe was worſhipped in the ſtreets, and her ſtatue was uſually ſet before the doors of the houſes; whence ſhe took the name *Propylæa*. Others derive her name from ἑκατον [*Hekaton*], *centum*: becauſe they ſacrificed a hundred victims to her: [v] or becauſe, by her edict, thoſe who die and are not buried, wander an hundred years up and down hell. However, it is certain ſhe is called *Trivia, a triviis*, from the ſtreets; for ſhe was believed to preſide over the ſtreets and ways, ſo that they ſacrificed to her in the ſtreets; [x] and the Athenians every new moon made a ſumptuous ſupper for her there, which was eaten in the night by the poor people of the city. [y] They ſay that ſhe was exceſſive tall; her head was covered with frightful ſnakes inſtead of hair, and her feet were like ſerpents. [z] She was repreſented encompaſſed with dogs, becauſe that animal was ſacred to her; and Heſychius ſays, that ſhe was ſometimes repreſented by a dog. We are told that ſhe preſided over enchantments; and that [a] when ſhe was called ſeven times, ſhe came to the ſacrifices: as ſoon as theſe were finiſhed, [b] ſeveral apparitions appeared, called from her *Hecatæa*.

She was called by the Egyptians [c] *Bubaſtis*; her feaſts were named *Bubaſtæa*; and the city where they were yearly celebrated was called *Bubaſtis*.

Brimo

---

t Heſiod. in Theogon.

u "Nocturnaſque Hecate triviis ululata per urbes." Æn. 4.
And Hecate by night ador'd with ſhrieks.

v Pauſan in Atticis. x Ariſtophanes in Pluto.

y Lucian. Pſeudoph. z Apud Gyrald. Apollin.

a Argonaut. b Ovid. 9 Metam. c Apollin 3 Argon.

Brimo is another of the names of *Hecate* and *Diana*; which is derived from [d] the cry, which ſhe gave when *Apollo* or *Mars* offered violence to her when ſhe was a hunting.

She was called *Lucina* and *Opis*, becauſe [e] ſhe helps to bring the children into the world, which good office (as they ſay) ſhe firſt performed to her brother *Apollo*: for as ſoon as ſhe herſelf was born, ſhe aſſiſted her mother *Latona*, and did the office of a midwife; [f] but was ſo affrighted with her mother's pain, that ſhe reſolved never to have children, but to live a perpetual virgin.

She is called *Chitone* and *Chitonia*, [g] becauſe women after child-birth uſed firſt to ſacrifice to *Juno*, and then offer to *Diana* their own and their childrens clothes.

She was named *Dictynna*, not only from the [h] *nets* which ſhe uſed, [i] (for ſhe was an huntreſs, and the princeſs of hunters; for which reaſon all woods were dedicated to her,) but alſo becauſe [k] *Britomartis* the virgin, whom ſhe hunted, fell into the Nets, and vowed, if ſhe eſcaped, to build a temple for *Diana*. She did eſcape, and then conſecrated a temple to *Diana Dictynna*. Others relate the ſtory thus: When *Britomartis*, whom *Diana* loved becauſe ſhe was an huntreſs, fled from *Minos* her lover, and caſt herſelf into the ſea; ſhe fell into the fiſher-mens nets, and *Diana* made her a Goddeſs. And ſince we are talking of hunting, give me leave to add, that the [l] ancients thought that *Diana* left off

---

d A βρεμάω, fremo, ira exardeſco. e Quod infantibus in lucem venientibus opem ferat. Aug. de Civitat. 4. c. 1.

f Callimach. Hymn. in Dian. g χιτών, quaſi tunicata, a χίτων, tunica; ſolebant enim fœminæ partus laboribus perfunctæ Junoni ſacrificare; ſuas autem & infantium veſtes Dianæ conſecrare. Plut. Symp. c. ult. h Retia enim δίκτυα, dicuntur.

i Ovid. Metam. 2. Lact. plac. k Schol. Ariſtoph.

l Brodæus in Anthol. ex Schol. Pindari.

off hunting on the ides of Auguſt; therefore at that time it was not lawful for any one to hunt; but they crowned the dogs with garlands, and, by the light of torches made of ſtubble, they hung up the hunting inſtruments near them.

We ſhall only adjoin to what has been ſaid, the two ſtories of Chione and Meleager.

Chione was the daughter of Dædalion, the ſon of Dædalus: ſhe was deflowered by Apollo and Mercury, and brought forth twins, namely Philammon, a ſkilful muſician, the ſon of Apollo; and Autolychus the ſon of Mercury, who proved a famous [m] juggler and an artful thief. She was ſo far from thinking this a ſhame, that ſhe grew very proud; nay, openly boaſted, [n] that her beauty had charmed two Gods, and that ſhe had two ſons by them. Beſides, ſhe was [o] ſo bold as to ſpeak ſcornfully of Diana's beauty, and to prefer herſelf before her: but Diana puniſhed the inſolence of this boaſter: for ſhe ſhot an arrow through her tongue, and thereby put her to ſilence.

Me-

---

m "------Furtum ingenioſus ad omne,
" Qui facere aſſuerat, patriæ non degener artis.
" Candida de nigris, & de candentibus atra." Ovid. Met. 11
Cunning in theft, and wily in all ſlights,
Who could with ſubtilty deceive the ſight.
Converting white to black, and black to white.

n "------Se peperiſſe duos, & diis placuiſſe duobus."
That ſhe two ſons had brought, by having pleas'd two Gods.

o "------Se præferre Dianæ
" Audiit, factique deæ culpavit. At illi
" Ira ferox vota eſt, factiſque placabimus, inquit.
" Nec mora, curvavit cornu, nervuſque ſagittam
" Impulit, & meritam trajecit arundine linguam."
She to Diana's durſt her face prefer,
And blame her beauty. With a cruel look,
She ſaid, Our deed ſhall right us. Forthwith took
Her bow and bent it; which ſhe ſtrongly drew,
And through her guilty tongue the arrow flew.

Meleager was punished for his father [p] Oeneus's fault, who, when he offered his first-fruits to the Gods, wilfully forgot Diana; wherefore she was angry, and sent a wild boar into the fields of his kingdom of Caledonia to destroy them. Meleager, accompanied with many chosen youths, immediately undertook either to kill this boar or to drive him out of the country. The virgin Atalanta was among the hunters, and gave the boar the first wound; and soon after Meleager killed him. He valued Atalanta more who wounded him, than he himself who killed him; [q] and therefore offered her the boar's skin. But the uncles of Meleager were enraged that the hide was given to a stranger, and violently took it from her; whereupon Meleager killed them. As soon as his mother Althæa understood that Meleager had killed her brothers, she sought revenge like a mad-woman. In Althæa's chamber was a billet, which, when Meleager was born, [r] the Fates took and threw into the fire, say-

---

p Ovid. Metam. 8.

q "------Exuvias, rigidis horrentia setis
" Terga dat, & magnis insigna dentibus ora.
" Illi lætitiæ est cum munere muneris auctor,
" Invidere alii, totoque erat agmine murmur."
Then gave the bristled spoil and ghastly head
With monstrous tushes arm'd with terror bred.
She in the gift and giver pleasure took,
All murmur, with prepostrous envy struck.

r " Tempora, dixerunt, eadem lignoque tibique,
" O modo nate, damus; quo postquam carmine dicto
" Excessere Deæ; flagrantem matre ab igne
" Eripuit ramum, sparsitque liquentibus undis;
" Servatusque diu juvenis servaverat annos."
O lately born, one period we assign
To thee and to the brand! The charm they weave
Into his fate, and then the chamber leave.
His mother snatch'd it with a hasty hand
Out of the fire, and quench'd the burning brand.
This in an inward closet closely lays,
And by preserving it prolongs his days.

ſaying, tne new-born infant ſhall live as long as this ſtick remains unconſumed. The mother ſnatched it out of the fire, and quenched it, and laid it in a cloſet. But now moved with rage, ſhe goes to her chamber, and fetching the ſtick, [s] ſhe threw it into the fire; and as the log burned, Meleager, though abſent, felt fire in his bowels which conſumed him in the ſame manner that the wood was conſumed; and when at laſt the log was quite reduced to aſhes, and the fire quenched, Meleager at the ſame time expired, and turned to duſt.

CHAP. XX.

PALES.

THAT old lady which you ſee [t] ſurrounded with ſhepherds, is Pales the Goddeſs of ſhepherds and paſtures. Some call her *Magna Mater*, and *Veſta*. To this Goddeſs they ſacrificed milk and wafers made of millet, that ſhe might make the paſtures fruitful. They inſtituted the feaſts called *Palilia*, or *Parilia*, to her honour, which were obſerved upon the eleventh or twelfth day of the kalends of May, by the ſhepherds, in the field, on the ſame day in which Romulus laid the foundation of the city. Theſe feaſts were celebrated to appeaſe this Goddeſs, that ſhe might drive away the wolves, and prevent the diſeaſes incident to cattle. The ſolemnities obſerved in the Palilian feaſts were many; the ſhepherds placed little heaps of ſtraw in a particular order, and at a certain diſtance,

s " ------Dextraque averſa trementi,
" Funereum torrem medios conjecit in ignes."
------With eyes turn'd back, her quaking hand
To trembling flames expos'd the fun'ral brand.

t Virg. Eclog.

ſtance, then they danced and leaped over them: then they purified the ſheep and the reſt of the cattle with the fume of roſemary, laurel, ſulphur, and the like; as we learn from Ovid, [u] who gives a deſcription of theſe rites.

CHAP. XXI.

FLORA.

P. YOU need not tell me who that Goddeſs is [v] whom I ſee adorned with ſo much finery and gracefulneſs, ſo dreſſed and beautified with flowers. It is Flora, the Goddeſs and preſident of flowers. Is it not?

M. It is true, the Romans gave her the honour of a Goddeſs; but, in reality, ſhe was an infamous ſtrumpet, who, by her abominable trade, heaped up a great deal of money, and made the people of Rome her heir. She left a certain ſum, the yearly intereſt of which was appropriated to the games called *Florales* or *Floralia*, which were celebrated annually on her birth-day. But, becauſe this appeared ſcandalous, impious, and profane, to the ſenate, as it really was, they covered their deſign, and worſhipped Flora under the title of *Goddeſs of*

 flowers;

u "Alma Pales, faveas paſtoria ſacra canenti,
"Proſequar officio ſi tua facta meo
"Certe ego de virulo cinerem ſtipulamque fabalem
"Sæpe tuli, læva, februa toſta, manu.
"Certe ego tranſilui poſitas ter in ordine flammas,
"Virgaque rorales laurea miſit aquas."
Great Pales, help; thy paſt'ral rites I ſing,
With humble duty mentioning each thing.
Aſhes of calves and bran ſtraw oft I've held,
With burnt purgations in a hand well fill'd
Thrice o'er the flames, in order rang'd, I've leap'd,
And hollow dew my laurel twig has dript.

v Lactantius, l. 1. c. 24.

flowers; and pretended that they offered ſacrifice to her, that the plants and trees might flouriſh.

Ovid ſollows the ſame fiction; and relates, [x] that Chloris, an infamous nymph, was married to Zephyrus, from whom ſhe received the power over all the flowers. But let us return to Flora and her games. Her image, as we find in Plutarch, was expoſed in the temple of Caſtor and Pollux, dreſſed in a cloſe coat, and holding in her right-hand the flowers of beans and peaſe. [y] For while theſe ſports were celebrated, the officers or ædiles, ſcattered beans and other pulſe among the people. Theſe games were proclaimed and begun by ſound of trumpet, as we find mentioned in [z] Juvenal. Then the lewd women came forth in public, and ſhewed tricks naked. Strange! that ſuch filthineſs ſhould be called *Flores*, and ſuch games *Floralia*.

CHAP. XXII.

FERONIA.

FERONIA, the [a] Goddeſs of the woods, is juſtly placed near Flora the Goddeſs of flowers: ſhe is called *Feronia*, from the care ſhe takes in [b] producing and propagating trees. The higher place is due to her, becauſe fruits are more valuable than flowers, and trees than ſmall and ignoble plants. It is ſaid ſhe had a grove ſacred to her under the mountain Soracte: this was ſet on fire, and the neighbours were reſolved to remove the image of Feronia

x Ovid. in Faſtis.

y Val. Max. l. 2. c 5.

z —— "Digniſſima certe
"Florali matrona tuba."—— *Juv. Sat. 6.*
——A woman worthy, ſure
Of Flora's feſtal trumpet.

a Virg. 7 Æn.

b Feronia a ferendis arboribus dicta.

Feronia from thence, when on a ſudden the grove became green again. [c] Strabo reports, that thoſe who were inſpired by this Goddeſs uſed to walk bare-foot upon burning coals without hurt. Though many believed that by the Goddeſs Feronia Virtue is only meant, by which fruit and flowers were produced.

CHAP. XXIII.

POMONA.

POMONA is the Goddeſs, the guardian, the preſident, not of the [d] apples only, but of all the fruit and the products of trees and plants. As you ſee ſhe follows after Flora and Feronia in order, but in the greatneſs of her merit ſhe far ſurpaſſes them; and has a prieſt who only ſerves her, called *Flamen Pomonalis*.

P. What toothleſs hag is that which is ſo obſequious to Pomona?

M. It is not an old woman, but a God. I do not wonder that you are deceived, ſince in this diſguiſe he deceived Pomona herſelf. When ſhe was very buſy in looking after her gardens and orchards with great care, and was wholly employed in watering and ſecuring the roots, and lopping the overgrown branches, [e] Vertumnus, a principal God among the Romans (called ſo becauſe he had power to turn himſelf into what ſhape he pleaſed), was in love with Pomona, and counterfeited the ſhape of an old grey-headed woman. He [f] came leaning on a

[c] Strabo Georg. l. 5. [d] Pomona a pomis dicitur.
[e] Vertumnus a vertendo, quod in quas vellet figuras ſeſe vertere poterat.
[f] "Innitens baculo, poſitis per tempora canis."
With Grey-hair'd temples, leaning on a ſtaff. *Ov. Met.* 14.

ſtaff into the gardens, admired the fruit and beauty of them, and, commending her care about them, he ſaluted her. He viewed the gardens; and from the obſervations which he had made, he began to diſcourſe of marriage, telling her that it would add to the happineſs even of a God to have her to wife. Obſerve, ſays he, the trees which creep up this wall: how do the apples and plumbs ſtrive which ſhall excel the other in beauty and colour! whereas, if they had not [g] props or ſupports, which, like huſbands hold them up, they would periſh and decay. All this did not move her, till Vertumnus [h] changed himſelf into a young man; and then ſhe began alſo to feel the force and power of love, and ſubmitted to his wiſhes.

CHAP

---

g "At ſi ſtaret, ait, cælebis ſine palmite truncus,
" Nil præter frondes, quare peteretur, haberet;
" Hæc quoque, quæ juncta vitis requieſcit in ulmo,
" Si non juncta foret, terræ acclinata jaceret:
" Tu tamen exemplo non tangeris arboris hujus."
Yet, ſaith he, if this elm ſhould grow alone,
Except for ſhade, it would be priz'd by none:
And ſo this vine in am'rous foldings wound,
If but disjoin'd, would creep upon the ground:
Yet art not thou by ſuch examples led,
But ſhunn'ſt the pleaſure of the bridal bed.

h——" In juvenem redditi & annia demit
" Inſtrumenta ſibi; taliſque apparuit illi,
" Qualis ubi oppoſitas nitidiſſima Solis imago
" Evicit nubes, nullaque obſtante reluxit,
" Vimque parat, ſed vi non eſt opus, inque figura
" Capta Dei Nympha eſt, & mutua vulnera ſenſit."
——Again himſelf he grew;
Th' infirmities of heatleſs age depos'd,
And ſuch himſelf unto the nymph diſclos'd;
As when the ſun, ſubduing with his rays
The muffling cloud, his golden brow diſplays,
He force prepares; of force there was no need,
Struck with his beauty, mutually they bleed.

CHAP. XXIV.

The NYMPHS.

NOW obſerve that great company of neat, pretty, handſome, beautiful, charming virgins, who are very near the gardens of Pomona. Some run about the woods, and hide themſelves in the trunks of the aged oaks; ſome plunge themſelves into the fountains, and ſome ſwim in the rivers. They are called by one common name *Nymphs*, [k] becauſe they always look young, or [l] becauſe they are handſome. Yet all have their proper names beſides; which they derive either from the places where they live, or the offices they perform: they are eſpecially diſtributed in three claſſes, *celeſtial*, *terreſtrial*, and *marine* Nymphs.

The *celeſtial* Nymphs were thoſe genii, thoſe ſouls and intellects, [m] who guided the ſpheres of the heavens, and diſpenſed the influences of the ſtars to the things of the earth.

Of the *terreſtrial* nymphs ſome preſide over the woods, and were called *Dryades*, from a Greek word [n] which principally ſignifies an *oak*, but generally [o] any tree whatever. Theſe Dryades had their habitations in the oaks. Other Nymphs were called [o] *Hamadraydes*; for they were born when the oak was firſt planted, and when it periſhes they die alſo. The ancients held ſtrange opinions concerning oaks; they imagined that even the ſmalleſt oak was ſent from heaven.

The [p] Druids, prieſts of the Gauls, eſteemed nothing

i Phurnut.

k Ἀπὸ τῦ ἀεὶ νεᾶς φαίνεσθαι, quod ſemper juvenes appareant.

l Ἀπὸ τῦ φαίνειν ſplendere, quod formæ decore præfulgent.

m Ex. Plut. Macrob. Procl.

n A Δρῦς, id eſt, quercus. Virg. Georg. 4.

o Ab ἅμα, ſimul; & δρῦς quercus. p Lil. Gyr. Synt. 1.

thing more divine and ſacred, than the excreſcence which ſticks to oaks. Others of the terreſtrial Nymphs are called [q] *Oreades* or *Oreſtiades*, becauſe they preſided over the mountains. Others [r] *Napæ*, becauſe they had dominion over the groves and valleys. Others [s] *Limoniades*, becauſe they looked after the meadows and fields. And others [t] *Meliæ*, from the aſh-trees ſacred to them; and theſe were ſuppoſed to be the mothers of thoſe children who were born under a tree, or expoſed there.

The *marine* Nymphs were either thoſe Nymphs [u] which preſide over the ſeas, and were called *Nereides*, or *Nerinæ*, from the ſea-god Nereus, and the ſea-nymph Doris, their parents, (which Nereus and Doris were born of Tethys and Oceanus, from whom they were called *Oceanitides* and *Oceaniæ*); or thoſe nymphs who preſide over the fountains, and were called [v] *Naides* and *Naiades*; or elſe inhabit the rivers, and were called *Fluviales* or [x] *Potamides*; or, laſtly, who preſide over the lakes and ponds, and were called [y] *Limnades*.

All the Gods had Nymphs attending them. Jupiter ſpeaks of his [z] in Ovid. Neptune had ſeveral Nymphs; inſomuch that Heſiod and Pindar call him [a] *Nymphagetes*, that is, the captain of the Nymphs. The poets generally give him fifty. Phœbus likewiſe had Nymphs called *Agamppidæ* and *Muſæ*.

---

q Ab ὄρος, mons.
r A νάπη, ſaltus vel vallis.
s A λειμων, pratum.
t A Μελια, fraxinus.
u Orpheus in Hymn.
v A Ναω, fluo.
x A ποταμος, fluvius
y λίμνη, lacus.

" Sunt mihi Semidei, ſunt ruſtica Numina Fauni.

z " Et Nymphæ, Satyrique, & Monticolæ Sylvani. *Met.* i. 1.

Half-Gods and ruſtic Fauns attend my will,
Nymphs, Satyrs Sylvans that on mountains dwell.

a Νυμφαγετης, id eſt, Nympharum dux. Heſiod. & Pind. Iſthm.

Muſæ. Innumerable were the nymphs of Bacchus; who were called by different names, *Bacchæ*, *Baſſarides*, *Eloides*, and *Thyades*. Hunting Nymphs attended upon Diana; and ſea-nymphs, called *Nereides*, waited upon Tethys; and [b] fourteen very beautiful Nymphs belonged to Juno: out of all which I will only give you the hiſtory of two.

Arethuſa was one of Diana's Nymphs: her virtue was as great as her beauty. The pleaſantneſs of the place invited her to cool herſelf in the waters of a fine clear river. Alpheus, the God of the river, aſſumed the ſhape of a man, and aroſe out of the water. He firſt ſaluted her with kind words, and then approached near to her; but away ſhe flies, and he follows her; and when he had almoſt overtaken her, ſhe was diſſolved with fear, with the aſſiſtance of Diana, whom ſhe implored, into a fountain. [c] Alpheus then reſumed his former ſhape of water, and endeavoured to mix his with her ſtream, but in vain; for to this day Arethuſa continues her flight, and by her paſſage through a cavity of the earth [d] ſhe goes under ground into Sicily. Alpheus alſo follows by the like ſubterraneous paſſages, till at laſt he unites and marries his own ſtreams to thoſe of Arethuſa in that iſland.

Echo [e] was a nymph formerly, though nothing of her but her voice remains now; and even when

b —" bis ſeptem præſtanti corpore Nymphæ." *Æneid.* l. 1.
Twice ſeven, the charming daughters of the main,
Around my perſon wait and bear my train.

c——" ſed enim cognoſcit amatas
" Amnis aquas; poſitoque viri quod ſumpſerat, ore,
" Vertitur in proprias, ut ſe illi miſceat, undas." *Ov. Met.* 5.
The river his beloved waters knew;
And putting off th' aſſumed ſhape of man,
Reſumes his own, and in a current ran.

d Virgil. Æn. 3.

e " Corpus adhuc Echo, non vox erat, & tamen uſum
" Garrula non alium, quam nunc habet, oris habebat.

was alive, ſhe was ſo far deprived of her ſpeech, [f] that ſhe could only repeat the laſt words of thoſe ſentences which ſhe heard, [g] Juno inflicted this puniſhment on her for her talkativeneſs; for when ſhe came down to diſcover Jupiter's amours with the Nymphs, Echo detained her very long with her tedious diſcourſes, that the nymphs might have an opportunity to eſcape and hide themſelves. This Echo by chance met Narciſſus rambling in the woods; and ſhe ſo admired his beauty, that ſhe fell in love with him. She diſcovered her love to him, courted him, followed him, and embraced the proud youth in her arms; but he broke from her embraces, and haſtily fled from her ſight: whereupon the deſpiſed Nymph hid herſelf in the woods, and pined away with grief, [h] ſo that every part of her

---

f " Reddere de multis ut verba noviſſima poſſet,"
Ov. Met. l.

She was a Nymph, though only now a ſound;
Yet of her tongue no other uſe was found,
Than now ſhe has, which never could be more,
Than to repeat what ſhe had heard before.

g " Fecerat hoc Juno, quia cum deprendere poſſet
" Sub Jove ſæpe ſuo Nymphas in monte jacentes,
" Illa deam longo prudens ſermone tenebat,
" Dum fugerent Nymphæ."
This change impatient Juno's anger wrought,
Who, when her Jove ſhe o'er the mountains ſought,
Was oft by Echo's tedious tales miſled,
Till the ſhy Nymphs to caves and grottos fled.

h " Vox tantum, atque oſſa ſuperſunt:
" Vox manet: oſſa ferunt lapidis traxiſſe figuram;
" Inde latet ſylvis, nulloque in monte videtur,
" Omnibus auditur: ſonus eſt qui vivit in illa,"
Her fleſh conſumes and moulders with deſpair,
And all her body's juice is turn'd to air;
So wond'rous are the effects of reſtleſs pain,
That nothing but her voice and bones remain.
Nay, ev'n the very bones at laſt are gone,
And metamorphos'd to a thoughtleſs ſtone:
Yet ſtill the voice does in the wood ſurvive;
The form's departed, but the ſound's alive.

her but her voice was consumed; and her bones were turned into stones.

Narcissus met with as bad a fate: for though he would neither love others nor admit of their love, yet he fell so deeply in love with his own beauty, that the love of himself proved his ruin. His thirst led him to a[i] fountain whose waters were clear and bright as silver. When he stooped down to drink, he saw his own image: he staid gazing at it, and was wonderfully pleased with the beauty of it, insomuch that he fell passionately in love with it. A [k]little water only separated him from his beloved object. He continued a [l]long time admiring his own beloved picture, before he discovered what it was that he so passionately adored; but at length [m]the unhappy creature perceived, that the torture he suffered was from the love of his own self. In a word, his passion conquered him, and the power of love was greater than he could resist: so that by

i "Fons erat illimis nitidis argenteus undis." *Ovid. Met.* l. 3.
There was, by chance, a living fountain near,
Whose unpolluted channel ran so clear,
That it seem'd liquid silver.

k "Exigua prohibetur aqua"——
A little drop of water does remove,
And keep him from the object of his love.

l —— "Sed opaca fusus in herba
"Spectat inexpleto mendacem lumine formam,
"Perque oculos perit ipse suos.
——He lies extended on the shady grass,
Viewing with greedy eyes the pictur'd face,
And on himself brings ruin.

m —— "Flammas, inquit, moveoque, feroque:
"Quod cupio mecum est: inopem me copia fecit.
"O utinam a nostro secedere corpore possem!
"Votum in amante novum est, vellem quod amamus abesset."
My love does vainly on myself return,
And fans the cruel flames with which I burn.
The thing desir'd I still about me bore,
And too much plenty has confirm'd me poor.
O that I from my much lov'd self could go;
O strange request, yet would to God 'twere so!

degrees [n] he waſted away and conſumed; and at laſt, by the favour of the Gods, was turned into a daffodil, a flower called by his own name.

Now let us proceed to the inferior rural deities, as they muſt not be entirely neglected.

CHAP. XXV.

The Inferior Rural Deities.

THE images of theſe Gods and Goddeſſes are ſo ſmall that we cannot diſcern their figures: wherefore I will only recount their names. And, firſt,

Ruſina, The Goddeſs to whoſe care all the parts of the country are committed.

Collina, She who reigns over the hills.

Vallonia, who holds her empire in the valleys.

Hippona, [o] who preſides over the horſes and ſtables.

[p] This was the name alſo of a beautiful woman, begotten by Fulvius from a mare.

Bubona, who hath the care of the oxen.

Seia, [q] who takes care of the ſeed whilſt it lies buried in the earth. She is likewiſe called [r] *Segetia*; becauſe ſhe takes care of the blade as ſoon as it appears green above the ground.

Ruſcina is the Goddeſs of weeding. She is invoked [s] when the fields are to be weeded.

Occator is the God of harrowing. He is worſhipped [t] when the fields are to be harrowed.

Sator

n —— "attenuatus amore
"Liquitur, & cæco paulatim carpitur igne."
No vigour, ſtrength, or beauty does remain,
But hidden flames conſume the waſting ſwain.

o Ab ἵππος. i. e. equus. Apuleius Aſin. aur l. 3.
p Tertulian. Apol. q A ſerendo nomen habet Seia; ut
r Segetia, a Segete. Plin. l. 8. s Cum *runcantur* agri.
t Cum *occantur* agri, Serv. in Georg. 1. Plin. l. 18. c. 29.

Sator and *Sarritor* are the [u] Gods of ſowing and raking.

To the God *Robigus* were celebrated feſtivals called *Robigalia*, which were uſually obſerved upon the 7th of May, to avert the [v] blaſting of the corn.

Stercutius, *Stercutus*,, or *Sterculius*, called likewiſe *Sterquilius* and *Picumnus*, is the God who firſt invented the art of [x] dunging the ground.

Proſerpina is the Goddeſs which preſides over the corn [y] when it is ſprouted pretty high above the earth. We ſhall ſpeak more of her when we diſcourſe concerning the infernal Deities.

Nodoſus, or *Nodotus*, is the God who takes care of the [z] knots and the joints of the ſtalks.

Voluſia is the Goddeſs which takes care to fold the blade round the corn before the beard breaks out; which [a] foldings of the blade contain the beard, as pods do the ſeed.

Patelina takes care of the corn [b] after it is broken out of the pod and appears.

The Goddeſs *Flora* preſides over the ear when it [c] bloſſoms:

Lactura or *Lactucina*, who is next to Flora, preſides over the ear when it begins [d] to have milk:

And *Matura* takes care that the ear comes to a juſt maturity.

Hoſtilina was worſhipped, that the ears of the corn might grow [e] even, and produce a crop proportionable to the ſeed ſown.

u Ita dicti a *ferendo & ſarriendo.*
v Ad avertendam a ſatis *rubiginem.* x Ita dici tur a *ſtercore.*
y Cum ſuper terram ſeges *proſerpſerit.*
z Præponitur *Nodis* Geniculiſque culmerum.
a Folliculorum *involucris* præficitur.
b Cum ſpica *patet* poſtquam foliculis emerſit.
c Cum *floreſcit.* d *Lacteſcere.*
e Ab *hoſtire*, quod veterum lingua ſignificabat idem quod *æquare.* Auguſtinus de Civitate jam laudatus.

Tutelina, or *Tutulina*, hath the tutelage of corn when it is reaped.

Philumnus invented the art of [f] kneading and baking the corn.

Mellona invented the [g] art of making honey.

And *Fornax* is eſteemed a Goddeſs; becauſe, before the invention of grinding the wheat, the bread-corn was parched in a furnace. Ovid [h] makes mention of this Goddeſs.

Theſe mean deities are but the refuſe of the Gods. Let us leave them, and turn our eyes to the left-hand wall in this Pantheon, where we ſhall ſee the Gods of the ſea.

PART

---

f A *philando*, id eſt, condenſando & farinam ſubigendo. Vid. Serv. in Æneid. 9. g Artem mellificii excogitavit.

h " Tacta Dea eſt Fornax, læti fornace coloni
" Orant ut vires temperet illa ſuas." *Faſt.* l. 6.
A Goddeſs Fornax is; and her the clowns adore,
That they may've kindly batches by her pow'r.

Pl. XXI.

PART III.

Of the GODS *of the* SEA.

CHAP. I.

SECT. I. NEPTUNE. *His name and Deſcent.*

P. THIS is a glorious and beautiful ſcene. Are theſe the Gods of the waters? Are theſe the marine Gods, whoſe numerous companions are carried all over the liquid plains of the ſea in ſhells?

M. Theſe are the Gods, the preſidents, the princes, of the vaſt finny regions, and the moderators of the flowing waves.

P. And who is that king, with black hair and blue eyes, who holds a ſceptre in his right-hand like a fork with three prongs, and is ſo beautifully arrayed in a mantle of azure, claſping his left hand round his queen's waiſt? He ſtands upright in his chariot, which is a large ſcallop-ſhell drawn by ſea-horſes, and attended by odd kind of animals, which reſemble men in the upper parts, and fiſh in the lower.

M. It is Neptune, whoſe name is derived by the change of a few letters from the word [a] *nubo*, which ſignifies to *cover*, becauſe the ſea encompaſſes, em-

[a] A *nubendo*, quod mare terras obnubat. Varro.

embraces, and as it were covers the land. Or, as others believe, he is ſo called from the Egyptian word *nepthen*, which ſignifies the coaſts and promontories, and other parts of the earth which are waſhed by the waters. So that [b] Tully, who derives *Neptune a nando*, from ſwimming, is either miſtaken, [c] or the place is corrupt.

It is Neptune, I ſay, the governor of the ſea, the father of the rivers and the fountains, and the ſon of Saturn by Ops. His mother preſerved him from the devouring jaws of Saturn, who, as we remarked above, ate up all the male children that were born to him, by giving Saturn a young foal to eat in his ſtead. In the Greek he is called ποσειδων [*Poſeidon*], becauſe he ſo binds [d] our feet, that we are not able to walk within his dominions, that is, on the water.

When he came of age, Saturn's kingdom was divided by lot, and the maritime parts fell to him. He and Apollo, by Jupiter's command, were forced to ſerve Laomedon, in building the walls of Troy; becauſe he and ſome other Gods had plotted againſt Jupiter. Then he took [e] Amphitrite to wife, who refuſed a long time to hearken to his courtſhip, and comply with his deſires; but at laſt, by the aſſiſtance of a dolphin, and by the power of flattery, he gained her. To recompenſe which kindneſs, the dolphin was placed among the ſtars, and made a conſtellation. Neptune had two other wives beſides, viz. *Solacia*, ſo named from *ſalum*, the ſea, [f] or the ſalt water toward the lower part and bottom of the ſea. And *Venilia*, ſo named from

---

b Tullius de Nat. Deor. l. 2. c Lipſius and Bochartus. d Qui ποσι δεσμον, hoc eſt, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in Cratyl.

e Dicitur αμφιτριτη α περα το δμφιτριβειν, a circumterundo, quòd terram mare circumterat.

Auguſtinus de Civtate Dei.

from *veniendo*, becauſe the ſea goes and comes with the tide; it ebbs and flows by turns.

SECT. II. *Actions of Neptune.*

THE poets tell us, that Neptune produced a [g] horſe in Attica out of the ground, by [h] ſtriking it with his trident; whence he is called *Hippius* and [i] *Hippodromus*, and is eſteemed the preſident over the horſe-races. At his altar in the circus of Rome, games were inſtituted, in which they repreſented [k] the ancient Romans by violence carrying away the Sabine virgins. His altar was under ground; and he was ſacrificed unto by the name of [l] *Conſus*, God of counſel; which for the moſt part ought to be given privately, and therefore the God Conſus was worſhipped in an obſcure and private place. The ſolemn games [m] *Conſualia*, which were celebrated in the month of March, were inſtituted in honour of Neptune, whoſe other name was, as I have ſaid, *Conſus*. At the ſame time the horſes left working, and the mules were adorned with garlands of flowers.

Hence alſo it comes that the chariot (as you ſee) of Neptune is drawn by Hippocampi, or ſea-horſes, as well as ſometimes by dolphins. Theſe ſea-horſes had the tails of fiſhes, and only two feet, which were like the fore-feet of a horſe, according to the deſcription given of him in [n] Statius; and this is the

---

g Sophocl. in Oedip.

h "Percuſſa magno tellure tridente."
With this huge trident having ſtruck the ground.
Virg. Georg. l. 1.

i Ab ἵππος, i. e. equus, & δρόμος, i. e. curſus. Pindar. Ode 1. Iſth. Var. ap. Lil. Gyr. k Dion. Halic. l. 2.

l A conſilio dando. Servius Æneid. 8.

m Plut. in Romulo. Dion. Halic. l. 2.

n "Illic Ægeo Neptunus gurgite feſſos
"In portam deducit equos, prior haurit habenas
"Ungula, poſtremi ſolvuntur in æquore piſces. *Theb.* 2.

the reaſon why [o] Virgil calls them *two-footed horſes*. Neptune guides them, and goads them forward with his trident, as is prettily expreſſed in [p] Statius.

It was therefore Neptune's peculiar office, not only to preſide over and govern horſes both by land and by ſea, but alſo the government of ſhips was committed to his care, which were always ſafe under his protection: For whenever he [q] rides upon the waters, the weather immediately grows fair, and the ſea calm.

SECT. III. *Children of Neptune.*

THE moſt remarkable of his children were Phorcus, or Phorcys, and Proteus.

Phorcus

Good Neptune's ſteeds to reſt are ſet up here,
In the Ægean gulph, whoſe fore-parts harmleſs bear
Their hinder-parts fiſh-ſhap'd.

o —— " Magnum qui piſcibus æquor,
" Et juncto bipedum curru metitur equorum." *Georg.* l. 4.
——Through the vaſt ſea he glides
Drawn by a team, half fiſh half horſe, he rides.

p " Triplici telo jubet ire jugales:
" Illi ſpumiferos glomerant a pectore fluctus,
" Pone natant, delentque pedum veſtigia cauda." *Achil.* l. 1.
Shaking his trident, urges on his ſteeds,
Who with two feet beat from their brawny breaſts
The foaming billows; but their hinder parts
Swim, and go ſmooth againſt the curling ſurge
Homer. in Hymn, Sil. Ital. l. 1.

q —— " Tumida æquora placat
" Collectaſque fugat nubes, ſolemque reducit. *Æneid.* l. 1.
——He ſmooths the ſea,
Diſpels the darkneſs, and reſtores the day.
———" æquora poſtquam
" Proſpiciens genitor, Cœloque invectus aperto,
" Flectit equos, curruque volans dat lora ſecundo.
" Subſidunt undæ, tumidumque ſub axe tonanti
Sternitur æquor aquis, fugiunt vaſto æthere nimbi.
———Where-e'er he guides
His finny courſers, and in triumph rides,
The waves unruffle, and the ſea ſubſides.

Phorcus was his ſon [r] by the nymph Theſea. He was vanquiſhed by Atlas, and drowned in the ſea: his ſurviving friends ſaid that he was made a ſea-god, and therefore they worſhipped him. We read of another Phorcus, [s] who had three daughters; they had but one eye among them all, which they all could uſe: when any of them deſired to ſee any thing, ſhe fixed her eye in her forehead in the ſame manner as men fix a diamond in a ring: when ſhe had uſed it, ſhe pulled the eye out again that her ſiſters might have it; thus they all uſed it as there was occaſion. *Proteus* his other ſon was the [t] keeper of the ſea-calves; his mother was the Nymph Phœnice. [u] He could convert himſelf into all ſorts of ſhapes; ſometimes he could flow like the water, and ſometimes burn like the fire; ſometimes he was a fiſh, ſometimes a bird, a lion, or whatſoever he pleaſed: nor was this wonderful power enjoyed by Proteus alone; for Vertumnus, one of the Gods of the Romans, had it; his name ſhews it, as we obſerved before in the ſtory of Pomona. And from that God, Vertumnus, comes that common Latin expreſſion, *Bene* or *male vertat*, "may it ſucceed well or ill;" becauſe it is the buſineſs of the God Vertumnus [v] to preſide over the turn or change of things, which happen according to expectation: though oftentimes what we think good is found in the concluſion [*male vertere*] to be worſe than was expected; as that [x] ſword was which Dido received

---

r Var. ad. Nat. Com. s Palæphat. in fab.

t Phocarum ſeu Vitulorum marinorum paſtor. Tſetz. chil. 2 hiſt. 44

u Ovid. Metam. 8.

v. Vertumnus dictus eſt a vertendo. Rebus ad opinata revertentibus præeſſe. Donatus in Terent.

x ——enſemque recludit
" Dardanium, non hos quæſitum munus in uſus.

Virg. Æn. l. 4.

——The Trojan ſword unſheath'd,
A gift by him not to this uſe bequeath'd.

received from Æneas, with which ſhe afterwards killed herſelf.

Neptune [y] endued Periclimenus, Neſtor's brother, with the ſame power, who was afterwards killed by Hercules in the ſhape of a fly: for when he fought againſt Neleus, a fly tormented him and ſtung him violently; when Pallas diſcovered to Hercules that this fly was Percilimenus, he killed him.

Neptune gave the ſame power to Metra, Meſtra, or Meſtre, the daughter of Erichthon ſhe obtained this reward from him becauſe he had debauched her, by which power [z] ſhe was enabled to ſuccour her father's inſatiable hunger.

For the ſame cauſe Cænis, a virgin of Theſſaly, obtained the ſame, or rather a greater power from Neptune; for he gave her power to change her ſex, and made her invulnerable. She therefore turned herſelf into a man, and was called *Cæneus*; ſhe fought againſt the Centaurs, till they had overwhelmed her with a vaſt load of trees, and buried her alive [a]; after which ſhe was changed into a bird of her own name.

CHAP. II.

TRITON, *and the other Marine Gods.*

TRITON was the ſon of Neptune by Amphitrite: he was his father's companion and [c] trumpeter. Down to his navel he reſembles a man,

y Homer. in Odyſſ. l. 11.

z "Nunc equa, nunc ales, modo hos, modo ſervus abibat,
Præbebat que avido non juſta alimenta parenti."
Ovid. Met. l. 8.

Now hart-like, now a cow, a bird, a mare,
She fed her father with ill-purchas'd fare.

a Ovid. Metam.

b Heſiod. in Theogon. 2. Stat. 6. Theb. c Virg. Æn. l.

man, but his other part is like a fiſh. His two [d] feet are like the fore-feet of a horſe; his tail is cleft and crooked like a half-moon; and his hair reſembles wild parſley. Two princes of Parnaſſus ([e] Virgil and [f] Ovid) give moſt elegant deſcriptions of him.

Oceanus, another of the ſea-Gods, [g] was the ſon of Cœlum and Veſta [h], who by the ancients was called the *father*, not only of all the rivers, but of the animals, and of the very Gods themſelves; for they imagined that all the things in nature took their beginning from him. It is ſaid he begot of his wife Tethys three thouſand ſons, the moſt eminent of which was,

Nereus,

---

d Apollon. Argon. 4.

e "Hunc vehit immanis Triton, & cærula concha
"Exterrens freta; cui lateram tenus hiſpida nanti
"Frons hominem præfert, in priſtim deſinit alvus,
"Spumea peſtifero ſub pectore murmurat unda." *Æn.* 10.

Him and his martial train the Triton bears,
High on his poop the ſea-green God appears;
Frowning, he ſeems his crooked ſhell to ſound,
And at the blaſt the billows dance around.
An hairy man above the waiſt he ſhews;
A porpoiſe tail beneath his belly grows,
And ends a fiſh: his breaſts the waves divide,
And froth and foam augment the murm'ring tide.

f "Cæruleum Tritona vocat, conchaque ſonanti
"Inſpirare jubet, fluctuſque & flumina ſigno
"Jam revocare dato. Cava buccina ſumitur illi.
"Tortilis in latum, quæ turbine creſcit in imo:
"Buccina voce replet ſub utroque jacentia Phæbo." *Met.* 1.

Old Triton riſing from the deep he ſpies,
Whoſe ſhoulders rob'd with native purple riſe,
And bids him his loud ſounding ſhell inſpire,
And give the floods a ſignal to retire.
He his wreath'd trumpet takes (as given in charge)
That from the turning bottom grows more large:
This when the Numen o'er the ocean ſounds,
The eaſt and weſt, from ſhore to ſhore, rebounds.

g Heſiod. in Theogon.

h Orph. in Hymn. Heſiod, Ibid.

Nereus, [i] who was nurſed and educated by the waves, [k] and afterwards dwelt in the Ægean ſea, and became a famous propheſier. He [l] begat fifty daughters by his wife Doris; which Nymphs were called after their father's name, *Nereides*.

Palæmon, and his mothers *Ino*, are alſo to be reckoned among the Sea Deities. They were made Sea-Gods on this occaſion: Ino's huſband, Athamas, was diſtracted, and tore his ſon Learchus into pieces, and daſhed him againſt the wall. Ino ſaw this; and fearing leſt the ſame fate ſhould come upon herſelf and her other ſon Melicerta, ſhe took her ſon, and with him threw herſelf into the ſea, where they were made ſea-deities: nothing periſhing in the waters but their names. Though their former names were loſt in the waves, yet they found new ones: ſhe was called *Leucothea*, and he *Palæmon* by the Greeks, and *Portumnus* by the Latins.

Glaucus the fiſherman became a ſea-God by a more pleaſant way: for when he pulled the fiſh which he had caught out of the nets, and laid them on the ſhore, he obſerved, that by touching a certain [m] herb the fiſh recovered their ſtrength, and leaped again into the water. He wondered at ſo ſtrange an effect, and had a deſire to taſte this herb; [n] when he had taſted it, he followed this fiſh, and leaping into the water, became a God of the ſea.

To theſe we may add the ſtory of *Canopus*, a God of the Egyptians, who by the help of water gained a memorable victory over the Gods of the Chaldeans. [o] When theſe two nations contended about the power and ſuperiority of their Gods, the prieſts

---

i Horat. 1 Carm.
k Euripid. in Iphig.
l Apol. 4.
m Strab. l. 9.
n Ovid. Metam. l. 13.
o Ruffin. l. 11. c. 26.

prieſts conſented to bring theſe two Gods together that they might decide their controverſy. The Chaldeans brought their God Ignis (fire), and the Egyptians brought Canopus. They ſet the two Gods near one another to fight. Canopus's belly was a great pitcher filled with water, and full of holes, but ſo ſtopped with wax, that nobody could diſcern them. When the fight began, Fire, the God of the Chaldeans, melted the wax which ſtopped the holes; ſo that Canopus, with rage and violence, aſſaulted him with ſtreams of water, and totally extinguiſhed, vanquiſhed, and overcame him.

CHAP. III.

The Monſters of the Sea.

SECT. I. *The* SIRENS.

THERE were three Sirens, whoſe parentage is uncertain; though ſome ſay [p] that they were the offspring of Achelous the river and Melpomene the muſe. [q] They had the faces of women, but the bodies of flying fiſh; they dwelt near the promontory Peloris in Sicily, (now called *Capo de Faro*) or in the iſlands called [r] *Sirenuſæ*, which are ſituated in the extreme parts of Italy; where, with the ſweetneſs of their ſinging, they allured all the men to them that ſailed by thoſe coaſts; and when, by their charms they brought upon them a dead ſleep, they drowned them in the ſea, and afterwards took them out and devoured them. Their names were *Parthenope*, (who died at Naples, for which reaſon that city was formerly called *Parthenope*), *Ligea*, and *Leucoſia*.

That

[p] Nicand. Metam. 3. [q] Ovid. Metam. 3.
[r] Strabo, l. 5. Idem, l. 1.

That their charms might be the eaſier received, and make the greater impreſſion on the minds of the hearers, they uſed muſical inſtruments with their voices, [s] and adapted the matter of their ſongs to the temper and inclination of their hearers. [t] With ſome ſongs they enticed the ambitious, with others the voluptuous, and with other ſongs they drew on the covetous to their deſtruction.

P. What then? could no paſſengers ever eſcape this plague?

M. Hiſtory mentions only two, Ulyſſes and Orpheus, who eſcaped. [u] The firſt was forewarned of the danger of their charming voices by Circe; wherefore he ſtopped the ears of his companions with wax, and was himſelf faſt bound to the maſt of the ſhip, by which means he ſafely paſſed the fatal coaſts. [v] But Orpheus overcame them in their own art, and evaded the temptations of their murdering muſic, by playing upon his harp, and ſinging the praiſes of the Gods ſo well, that he outdid the Sirens. The Fates had ordained, that the Sirens ſhould live till ſomebody who paſſed by ſhould hear them ſing, and yet eſcape alive. When therefore they ſaw themſelves overcome, they grew deſperate, and threw themſelves headlong into the ſea, and were turned into ſtones. Some write that they were formerly virgins, Proſerpina's companions, who ſought every where for her when ſhe was ſtolen away by Pluto; but not finding her, they were ſo grieved, that they caſt themſelves into the ſea, and from that time were changed into

---

s Homer, Odyſſ.

t " Monſtra maris Sirenes erant, quæ voce canora
" Quaſlibet admiſſas detinuere rates."
Ovid. de Art. Am. l. 3.

Sirens were once ſea-monſters, mere decoys,
Trepanning ſeamen with their tuneful voice.

u Homer Odyſſ. 1. v Apollon. Argon.

to ſea-monſters. [x] Others add, that by Juno's perſuaſion, they contended in muſic with the Muſes; who overcame them, and to puniſh their raſhneſs cut off their wings, with which they afterwards made for themſelves garlands.

P. What did the poets ſignify by this fiction?

M. That [y] the minds of men are depoſed from their proper ſeat and ſtate by the allurements of pleaſure. It corrupts them; and there is not a more deadly plague in nature to mankind than voluptuouſneſs. Whoever addicts himſelf altogether to pleaſures loſes his reaſon, and is ruined: and he that deſires to decline their charms, muſt ſtop his ears, and not liſten to them, but muſt hearken to the muſic of Orpheus; that is, he muſt obſerve the precepts and inſtructions of the wiſe.

Now turn your eyes to thoſe two monſters, who are called *Scylla* and *Charybdis.*

Sect. II. *Scylla and Charybdis.*

THE deſcription of *Scylla* is very various; for ſome ſay that [z] ſhe was a moſt beautiful woman from the breaſts downward, but had ſix dogs heads. And, others ſay, that in her upper parts ſhe reſembled a woman in her lower a ſerpent and wolf. But whatever her picture was, [a] every body ſays ſhe was the daughter of Phorcus. She was courted by Glaucus, and received his embraces; whereupon Circe, who paſſionately loved Glaucus, and could not bear that Scylla was preferred before her by Glaucus, [b] poiſoned, with venomous herbs, thoſe waters in which Scylla uſed to waſh herſelf. Scylla was ignorant of it, and according to her cuſtom went into the fountain; and when ſhe ſaw that

---

x Pauſan. in Bœot. y Voluptatum illecebris mentem ſua ſede & ſtatu dimovere. Cicero, Paradox. 1. de Senectute. z Homeri Odyſſ.

a Apollon. 3. Argon b Myro Prain. l. 3. Rerum. Meſſan.

that the lower parts of her body were turned into the heads of dogs, being extremely grieved that ſhe had loſt her beauty, ſhe caſt herſelf headlong into the ſea, where ſhe was turned into a rock, that occaſions many ſhip-wrecks to happen there. This rock is ſtill ſeen in the ſea, and divides Italy from Sicily, between Meſſina, a city of Sicily, and Rhegium (now called *Reggio*), in Calabria. It is ſaid to be ſurrounded with dogs and wolves, which devour the perſons that are caſt away there. But hereby is meant only, that, when the waves by a violent ſtorm are daſhed againſt this great rock, the noiſe a little reſembles the barking of dogs and the howling of wolves.

P. You ſay that Scylla was the daughter of Phorcus; but was ſhe not rather the daughter of Niſus king of Megara.

M. No; that Scylla was another woman: for Scylla, [c] the daughter of king Niſus, was in love with Minos, who beſieged her father in the city of Megara. She betrayed both her father and her country to him, by cutting off the fatal lock of purple hair, in which were contained her father's and her country's ſafety, and ſent it to the beſieger. Minos gained the city by it; but deteſted Scylla's perfidy, and hated her: ſhe could not bear this misfortune, and was changed into a lark. Niſus her father was likewiſe changed into a ſparrow hawk, which is called *Niſus* after his name; and this ſparrow hawk, as if ſhe yet ſought to puniſh his daughter's great baſeneſs, ſtill purſues the lark with great fury to devour her.

Charybdis is a vaſt whirlpool in the ſame Sicilian ſea, over againſt [d] Scylla, which ſwallows down whatſoever comes within its circle, and vomits it up again. They ſay that this Charybdis was formerly

5

c Pauſanias in Attic. d Virg. Georg. 5.

merly a very ravenous woman, who ſtole away Hercules's oxen; for which theft Jupiter ſtruck her dead with thunder, and then turned her into this gulph. You will find an elegant deſcription of theſe two monſters, Scylla and Charybdis, in[e] Virgil.

P. What do theſe fables of Scylla and Charybdis repreſent to us?

M. They repreſent to us luſt and gluttony, monſtrous vices, which render our voyage through this world extremely hazardous and perilous. Luſt, like Scylla, engages unwary paſſengers by the beauty and pomp of her outſide; and when they are entangled in her ſnares, ſhe tortures, vexes, torments, and diſquiets them with rage and fury, which exceeds the madneſs of dogs, or the ravenouſneſs of wolves. Gluttony is a Charybdis, a gulph, a whirlpool, that is inſatiable; it buries families alive, devours eſtates, conſumes lands and treaſures, and ſucks up all things: they are neighbouring vices; and, like Scylla and Charybdis, are but little

e "Dextrum Scylla latus, lævum implacata Charybdis
"Obſidit, atque imo Barathri ter gurgite vaſtos
"Sorbet in abruptum fluctus, rurſuſque ſub auras
"Erigit alternos, & ſidera verberat unda.
"At Scyliam cæcis cohibet ſpelunca latebris
"Ora extantem, & naves in ſaxa trahentem.
"Prima hominis facies, & pulchro pectore virgo
"Pube tenus; poſtrema immani corpore piſcis,
"Delphinum caudas utero commiſſa luporum."

Æneid. l. 3.

Far on the right her dogs foul Scylla hides:
Charybdis roaring on the left preſides,
And in her greedy whirlpool ſucks the tides:
Then ſpouts them from below; with fury driv'n,
The waves mount up, and waſh the face of heaven:
But Scylla, from her den, with open jaws
The ſinking veſſel in her eddy draws,
Then daſhes on the rocks: a human face,
And virgin boſom, hides the tail's diſgrace.
Her parts obſcene below the waves deſcend,
With dogs incloſ'd, and in a dolphin end

diſtant from each other; nay, they are ſeldom ſe-
parate, but act with united forces: for you will not
eaſily find a man who is greatly addicted to the
luxury of eating and drinking, that is not alſo a
ſlave to the luxury of concupiſcence, and beſmear-
ed with the forbidden filth of baſe pleaſures, and
wholly given up to do the moſt vile and impudent
luſts.

But it is now time to conſider the place in which
the wicked are tormented eternally; or rather, to
caſt down our eyes upon it, in the lower apartment
of this Pantheon, where the infernal Gods are
painted: we will only take a tranſitory view of
this ſcene, ſince it will be very unpleaſant to ſtay
long in ſo doleful, ſo ſad a place.

PART

BIBLIOTHECA BODLEIANA

Pl. XXII.

PART IV.

Of the Infernal DEITIES.

CHAP. I.

A View of HELL.

P. O WONDROUS! What a horrid and diſmal ſpectacle is here!

M. You muſt imagine that we are now in the confines of hell. Prithee come along with me; I will be the ſame friend to you which the [a] Sibyl was to Æneas. Nor ſhall you need a golden bough to preſent to Proſerpine. The paſſage that leads to theſe infernal dominions was a wide dark cave, through which you paſs by a ſteep rocky deſcent, till you arrive at a gloomy grove, and an unnavigable lake called [b] *Avernus*, from whence ſuch poiſonous vapours ariſe, that no birds can fly over it, for in their flight they fall down dead, being poiſoned with the ſtench of it. This is [c] Virgil's deſcription of thoſe regions.

a Virgil. Æneid. 6.

b Avernus dicitur quaſi ἀορνος, id eſt, ſine avibus; quod nullæ volucres lacum illum, ob lethiferum halitum, prætervolare ſalvæ poſſent.

c. "Spelunca alta fuit, vaſtoque immanis hiatu,
"Scrupea, tuta lacu nigro nemorumque tenebris.
"Quam ſuper haud ullæ poterant impune volantes
"Tendere iter pennis: talis ſeſe halitus atris
"Faucibus effundens ſupera ad convexa ferebat:
"Inde locum Graii dixerunt nomine Avernum." *Æn.* 6.

Dee,

P. But what monſters are thoſe which I ſee placed at the very entrance of hell?

M. Virgil will tell you [d] what they are. They are thoſe fatal evils which bring deſtruction and death upon mankind, by the means of which the inhabitants of theſe dark regions are greatly augmented; and thoſe evils are care, ſorrow, diſeaſes, old age, frights, famine, want, labour, ſleep, death, ſting of conſcience, force, fraud, ſtrife, and war.

CHAP. II.

CHARON. *The Rivers of Hell.* CERBERUS.

P. WHO is that naſty, old, decrepid, long-bearded fellow? or what is his name?

M. H

Deep was the cave, and downward as it went,
From the wide mouth, a rocky rough deſcent;
And here th' acceſs a gloomy grove defends;
And there the unnavigable lake extends;
O'er whoſe unhappy waters, void of light,
No bird preſumes to ſteer his airy flight:
Such deadly ſtenches from the depth ariſe,
And ſteaming ſulphur which infects the ſkies.
Hence do the Grecian bards their legends make,
And give the name Avernos to the lake.

d " Veſtibulum ante ipſum, primiſque in faucibus Orci,
" Luctus & ultrices poſuere cubilia Curæ;
" Pallenteſque habitant Morbi, triſtiſque Senectus,
" Et Metus, & maleſuada Fames, & turpis Egeſtas,
" (Terribiles viſu formæ), Lethumque, Laborque.
" Tum conſanguines Lethi Sopor, & mala mentis
" Gaudia, mortiferumque adverſo in limine Bellum,
" Ferreique Eumenidum thalami, & Diſcordia demens
" Vipereum crinem vittis innexa cruentis." *Æn.* l.

Juſt in the gate, and in the jaws of hell,
Revengeful Cares and ſullen Sorrows dwell;
And pale Diſeaſes, and repining Age,
Want, Fear, and Famine's unreſiſted rage,
Here Toils and Death, and Death's half brother Sleep,
(Forms terrible to view) their centry keep:
With anxious pleaſures of a guilty mind,
Deep Frauds before, and open Force behind;
The Furies iron-beds and Strife that ſhakes.
Her hiſſing treſſes, and unfolds her ſnakes.

M. He is the ferryman of hell: his [c] name is *Charon*, which word denotes the ungracefulneſs of his aſpect. In the Greek language he is called πορθμεὺς [*Porthmeus*], that is *portitor*, *ferry-man*. You ſee his image painted by the pencil; but you may read a more beautiful and elegant picture of him drawn by the pen of [f] Virgil.

P. Why does he tarry with his boat here?

M. To take and carry over to the other ſide of the lake the ſouls of the dead, which you ſee flocking on the ſhores in troops; yet he takes not all promiſcuouſly who come, but ſuch only whoſe bodies are buried when they die; for the [g] unburied wander about the ſhores an hundred years, and then are carried over: but firſt they pay Charon his fare, [h] which is at leaſt a halfpenny.

---

c Charon, quaſi Acharon, id. eſt, ſine gratia, ab a non, & χαρις gratia

f " Portitor has horrendus aquas & flumina ſervat
" Terribili ſqualore Charon: cui plurima mento
" Canities inculta jacet: ſtant lumina flamma.
" Sordidus ex humeris nodo dependet amictus.
" Ipſe ratem conto ſubigit, velisque miniſtrat,
" Et ferruginea ſubvectat corpora cymba,
" Jam ſenior: ſed cruda Deo virdisque ſenectus." Æn. 6.
There Charon ſtands, who rules the dreary coaſts;
A ſordid God; down from his hoary chin
A length of beard deſcends, uncomb'd, unclean;
His eyes like hollow furnaces on fire;
A girdle foul with greaſe binds his obſcure attire.
He ſpreads his canvas, with his pole he ſteers,
The freights of flitting ghoſts in his thin bottom bears.
He look'd in years, yet in his years were ſeen.
A youthful vigour and autumnal green.

g " Centum errat annos, volitant hæc littora circum:
" Tum demum admiſſi ſtagna exoptata reviſunt."
A hundred years they wander on the ſhore;
At length their penance done, are waſted o'er.

h Lucian de Luct.

P. Thoſe three or four rivers (if my eyes do not deceive me) muſt be paſſed over by the dead, muſt they not?

M. Yes; the firſt of them is *Acheron*, [i] which receives them when they come firſt. This Acheron was the ſon of Terra or Ceres, born in a cave, and conceived without a father; and becauſe he could not endure light, [k] he ran down into hell, and was changed into a river, whoſe waters are extremely bitter.

The ſecond is *Styx*, which is a lake rather than a river, [l] and was formerly the daughter of Oceanus, and the mother of the Goddeſs Victoria by Acheron. When Victoria was on Jupiter's ſide in his war againſt the Giants, ſhe obtained this prerogative for her mother, that no oath ſworn among the Gods by her name ſhould be ever violated; for if any of the Gods broke an oath ſworn by Styx, they were baniſhed from the nectar and the table of the Gods [m] a year and nine days. This is the Stygian lake, by which [n] when the Gods ſwore they obſerved their oath moſt ſcrupulouſly.

The third river, *Cocytus*, flows out of Styx with a lamentable groaning noiſe, and imitates the howling, and increaſes the exclamations of the damned.

Next comes [o] *Phlegethon*, or *Puriphlegethon*; ſo called, becauſe it ſwells with waves of fire, and all its ſtreams are flames.

When

---

i Plato in Phædone.
k Pauſan. in Atticis.
l Heſiod. in Theogen.
m Serv. in Æneid. 6.
n "Dii cujus jurare timent & fallere numen."
The ſacred ſtream which heaven's imperial ſtate
Atteſts in oaths, and fears to violate.
o Ἀπὸ τοῦ φλέγω ardeo, quod undis intumeat ignis flammeoſque fluctus evolvat.

When the ſouls of the dead have paſſed over theſe four rivers, they were afterward carried to the palace of Pluto, where the gate is guarded by a dog with three heads, whoſe body is covered in a terrible manner with ſnakes inſtead of hair. This dog is the porter of hell, [p] begotten of Echidna, by the giant Typhon, and is deſcribed by Virgil [q] and by [r] Horace. But from him let us paſs to the prince and princeſs of Hell, Pluto and Proſerpine.

CHAP. III.

PLUTO.

M. THIS is Pluto, the king of Hell, [s] begotten of Saturn and Ops, and the brother of Jupiter and Neptune. He has theſe infernal dominions allotted to him, not only becauſe in that

p Heſiod in Theogon.

q " Cerberus hæc ingens latratu regna trifauci
" Perſonat adverſo recubans immanis in antro."
Stretch'd in his kennel, monſtrous Cerb'rus round
From triple jaws made all theſe realm's reſound.

r " Ceſſit immanis tibi blandienti
" Janitor aulæ
" Cerberus: quamvis furiale centum
" Muniant angues caput ejus atque
" Spiritus teter, ſanieſque manat
" Ore trilingui. L. 3 Odar. 11.
Hell's griſly porter let you paſs,
And frown'd and liſten'd to your lays,
The ſnakes around his head grew tame:
His jaws no longer glow'd with flame;
Nor triple tongue was ſtain'd with blood;
No more his breath with venom flow'd.

s Diodor. Sicul. Bibl. 4.

diviſion of his father's kingdom mentioned before, the weſtern parts fell to his lot; but alſo, as ſome ſay, [t] becauſe the invention of burying, and of honouring the dead with funeral obſequies, proceeded from him: For the ſame reaſon he is thought to exerciſe a ſovereignty over the dead. Look upon him, he ſits on a throne covered with darkneſs, and diſcover if you can, his habit, and the enſign of his majeſty, more narrowly.

P. I ſee him, though in the midſt of ſo much darkneſs, and can diſtinguiſh him eaſily; [u] he holds a key in his hand inſtead of a ſceptre, and is [v] crowned with ebony.

M. Sometimes I have alſo ſeen him crowned with a diadem; and [x] ſometimes with the flowers of Narciſſus (or white daffodils), and ſometimes with cypreſs leaves; becauſe thoſe plants greatly pleaſe him, and eſpecially the Narciſſus, becauſe he ſtole away Proſerpine when ſhe gathered that flower, as I ſhall ſhew preſently. Very often a [y] rod is put into his hand in the place of a ſceptre, with which he guides the dead to hell [z]: and ſometimes he wears a head-piece, which makes him [a] inviſible. His chariot and horſes are of a black colour, and [b] when he carried away Proſerpine, he rode in his chariot. But if you would know what that key ſignifies which he has in his hand, the anſwer is plain, that when once the dead are received into his kingdom, the gates are locked againſt them, and [c] there is no regreſs thence into this life again.

P. Why is he called Pluto?

M.

---

t Idem apud Lilium Gyrald. Euripid. in Phœn.
u Pauſan. in pr. Iliad 1. v. Marian. x Lil. Gyrald.
y Varr. apud eund. z Pind. in Od.
a Hygen. Aſtron. Poet. b Ovid. Metam 5.
c "——Facilis deſcenſus Averni:
"Sed revocare gradum, ſuperaſque evadere ad auras,
"Hoc opus hic, labor eſt."—— Virg. Æneid.

To

M. I'll tell you that, and alſo the meaning of the reſt of his names.

His Greek name [e] *Ploutos* or *Pluto*, as well as his Latin name *Diis*, ſignifies *wealth*. The reaſon why he is ſo called ſo is, becauſe all our wealth comes from the loweſt and moſt inward bowels of the earth; and becauſe, as Tully writes, [f] all the natural powers and faculties of the earth are under his direction; for all things proceed from the earth, and return thither again.

The name Ἀδης [*Hades*] by which he is called among the *Greeks*, [g] ſignifies *dark*, *gloomy*, and *melancholy*; or elſe, [h] as others gueſs, *inviſible*; becauſe he ſits in darkneſs and obſcurity; his habitation is melancholy and loneſome, and he ſeldom appears to open view.

He is likewiſe called [i] *Ageſilaus*, becauſe he leads people to the infernal regions; and ſometimes [k] *Agelaſtus*, becauſe it was never known that Pluto laughed.

His name *Februus*, comes from the old word *februo*, to *purge by ſacrifice*, becauſe purgations and luſtrations were uſed at funerals; whence the month of [l] February receives alſo its appellation; at which time, eſpecially the ſacrifices called *Februa*, were offered by the Romans to this God.

He is called *Orcus* or *Urgus*, and *Ouragus*, as ſome ſay, [m] becauſe he excites and haſtens people to their

To th' ſhades you go a downhill eaſy way;
But to return, and re-enjoy the day,
That is a work, a labour——

e Πλουτος divitiæ.

f Terrena vis omnis ac natura ipſi dedicata credebatur. Tull. de Natt. Deor. 2.

g Ἀδης quaſi αιδης, id eſt, triſtis, tenebroſum.

h Aut. quaſi ἀοραλος, quod videri minime poſſit; aut ab a privante, & ιδειν, videre. Socrates ap. Plut. Phurnut. Gaza. ap. Lil. Gyr.

i Παρα το αγειν τυς λαυς, a ducendis populis ad inferos.

k Ab α privat, & γιλμω rideo, quod ſine riſu ſit.

l Ovid. Faſtor. l. 2.

m Oreus quaſi Urgus & Ouragus, ab urgendo, quod homines urgeat in interitum. Cicero in Verrem, 6.

ruin and death: but others think that he is thus named, [m] becauſe, like one that brings up the rear of an army, he attends at the laſt moments of men's lives.

We find him ſometimes called [n] *Quietus*, becauſe by death he brings reſt to all men.

He is called *Summanus*, that is, the chief [o] of all the infernal deities; the principal governor of all the ghoſts and departed ſpirits. The thunder that happens in the night is attributed to him: whence he is commonly ſtyled alſo the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as Neptune is the *Second Jupiter*.

P. What is the office and power of Pluto?

M. If you do not fully underſtand that from what has been ſaid already, the Fates will tell you that he [p] preſides over life and death: that he not only governs the departed ſpirits below, but alſo can lengthen or ſhorten the lives of men here on the earth as he thinks fit.

CHAP.

---

m Ὄυραγος eum ſignificat qui agmen claudit; ſimili modo Pluto poſtremum humanæ vitæ actum excipit. Guthr. l. 1. c. 4. de Jur. Man. 2.

n. Quod morte quietem cunctis aſſerat. Feſtus.

o Quaſi ſummus Deorum manium. Aug. de Civit. Dei. l. 4.

p "——O maxime noctis,
" Arbiter, umbrarumque potens, cui noſtra laborant
" Stamina qui finem cunctis & ſemina præbes,
" Naſcendique vices alterna morte rependis,
" Qui vitam lethumque regis."—Claud. de Raptu Proſerp.

Great prince o' th' gloomy regions of the dead,
From whom we hourly move our wheel and thread;
Of Nature's growth and end thou haſt the ſway,
All mortals birth with death thou doſt repay,
Who doſt command 'em both.——

CHAP. IV.

PLUTUS.

THOUGH Plutus be not an infernal God, yet as his name and office were very like and agreeable to Pluto, I will take this occaſion to ſay ſomething of him: for they are (both of them) Gods of riches, which are the root of all evil, and which nature, our common parent, hath placed near hell; and indeed there is not a nearer way to hell than to hunt greedily after riches.

This Plutus was the ſon of [q] Jaſon, or Jaſus, by Ceres: he was blind and lame, injudicious, and mighty timorous. And truly theſe infirmities are juſtly aſcribed to him: for if he was not blind and injudicious, he would never paſs over good men and heap his treaſures upon the bad. He is lame; becauſe great eſtates come ſlowly. He is fearful and timorous; becauſe rich men watch their treaſures with a great deal of fear and care.

CHAP. V.

SECT. I. PROSERPINE.

M. SHE who ſits next to Pluto is the queen of hell, [r] the infernal Juno, [s] the Lady, (as the Greeks commonly call her) and the moſt beloved wife of Pluto, [t] the daughter of Ceres and Jupiter. She is called both *Proſerpine* and *Libera*. Jupiter her father begat her when he was diſguiſed in the ſhape of a bull; and after ſhe was born and

[q] Heſiod. in Theogon.
[r] Virg. Æneid. 6.
[s] Δεσποινα, id eſt Domina. Pauſ. in Arcad.
[t] Heſiod in Theogon.

grown up, [u] he debauched her himſelf in the ſhape of a dragon: [v] whence it came to paſs that in the myſteries of the Sabazia, a golden ſnake, folded in a circle, was produced, which, when any were initiated, was uſually put into their boſoms, and received again when it ſlid down from them below.

P. But by what fate became Proſerpine the wife of this black God?

M. In this manner: When all the Goddeſſes refuſed to marry Pluto becauſe he was ſo deformed, he was vexed at this contempt and ſcorn, and troubled that he was forced to always live a ſingle life; wherefore in a rage he ſeated himſelf in a chariot, and aroſe on a ſudden: from a den in Sicily, [x] he ſaw a company of very handſome virgins gathering flowers in the fields of Enna, (a beautiful place ſituated about the middle of the iſland, and therefore called the *navel of Sicily*.) One of them, Proſerpine, pleaſed him above the reſt, for ſhe ſurpaſſed them all in beauty. He became raging with love, and carried her with him from that place, and on a ſudden, he ſunk into the earth near Syracuſe. In the place where he deſcended, a lake aroſe: and [y] Cicero ſays, the people of Syracuſe keep yearly feſtivals, to which great multitudes of both ſexes flock.

P. O, poor lady! I am troubled at her misfortune; her unhappineſs moves my compaſſion. But what followed?

M. The Nymphs, her companions, were grievouſly affrighted, and fled away to any place where they could expect ſafety. In the mean time Ceres the mother of Proſerpine comes, who by chance was abſent when her daughter was ſtolen; ſhe ſeeks her daughter among her acquaintance a long time, but in vain. She therefore in the next place kindles

u Arnob. l. 5.
v Euſebius Præp. Evan.
x Cic. in Verrem.
y Cic. in Verrem.

kindles torches by the flames which burſt forth from the top of the mountain Ætna, and goes with them to ſeek her daughter throughout the whole world: neither did ſhe give over her vain labour, till the Nymph Arethuſa fully aſſured her that Proſerpine was ſtolen by Pluto, and carried down into his kingdom. She then in great anger haſtened and expoſtulated with [z] Jupiter concerning the violence that was offered to her daughter. In ſhort, Jupiter promiſed to reſtore Proſerpine again, if ſhe had not yet taſted any thing in hell. Ceres went joyfully down; and Proſerpine, full of triumph and gladneſs, prepared to return into this world, when Aſcalaphus diſcovered that he ſaw Proſerpine while ſhe walked in Pluto's orchard pluck a pomegranate, and eat ſome grains of it; whereupon Proſerpine's journey was immediately ſtopped. Ceres, her mother, amazed at this new miſchance, and incenſed at the fatal diſcovery of Aſcalaphus, turned him into an owl, a bird of an ill omen, and unlucky to all that ſee it; but at laſt, by the importunity of her prayers to Jupiter, ſhe extorted this favour from him, that he ſhould give leave [a] that Proſerpine might live half the year at leaſt with her in heaven, and the other half below in hell with her huſband. Proſerpine afterwards loved this diſagreeable huſband ſo much, that ſhe was jealous, and changed Mentha, who was his miſtreſs, into mint, an herb of her own name.

SECT.

---

z Servius in 1. Georgic.

a "Et Dea regnorum numen commune duorum,
"Cum matre eſt totidem, totidem cum conjuge menſes."
Ovid. Metam. 5.

The Goddeſs now in either empire ſways;
Six months with Ceres, ſix with Pluto ſtays.

Sect. II. *An Explanation of the Fable.*

P. YOU have told a very pretty ſtory; pray, what is the ſignification of it?

M. The ſignification of it is this: [b] Ceres is the Earth, and her daughter Proſerpine the fertility of the earth, or rather the [c] ſeed by which it is fertile; which ſeed lies buried in the ground in the winter, but in the ſummer breaks forth and becomes fruit. Thus Proſerpine (the emblem of the ſeed) lies half the year in hell, and the other half in heaven. Others explain this fable, ſo as by it to ſignify the Moon, which is hid from us in the hemiſphere of of the countries beneath us, as long as it ſhines to us in our own.

Some believe that Hecate is the ſame with Proſerpine; and if you are willing to follow their opinion, you muſt call to mind what I have ſaid before when I diſcourſed of Diana.

Let us now turn our eyes toward the tribunal of Pluto, where you ſee, in that diſmal picture, continual trials, and all perſons, as well the accuſers as the offenders, that have been formerly wicked in their lives, receive their deaths impartially from the three Fates: after death they receive their condemnation impartially from the three Judges; and after condemnation, their puniſhment impartially from the three tormenting furies.

CHAP. VI.

The Fates.

P. WHERE are thoſe Fates? And from whom did they deſcend?

M. Thoſe three old ladies are the Fates: their [d] garments are made of ermine, white as

b Var. apud. Auguſtinum de Civit. Dei. 7.
c Euſeb. 1. de Præp. Evang. d Catullus in Epith. Thet.

as ſnow, and bordered with purple. They were born either of [e] Nox and Erebus, or of [f] Neceſſity, or of the [g] Sea, or of that rude and indigeſted maſs which the ancients called *Chaos*. They are called *Parcæ* in Latin; becauſe, as [h] Varro thinks, they diſtribute good and bad things to perſons at their birth; or, as the common and received opinion is, [i] becauſe they ſpared nobody. They are likewiſe called *Fatum*, *Fate*; and are three in number, [k] becauſe they order the paſt, preſent, and future time. "Fate," ſays [l] Tully, "is all that which "God hath decreed and reſolved ſhall come to "paſs, and which the Grecians call Εἱμαρμένη "[*Eimarmene.*] It is, ſays [m] Chryſippus, a per- "petual, certain, and unavoidable ſeries and chain "of things, wrapping and infolding up itſelf in an "order of conſequences which compoſe the ſeveral "links, and follow one another to all eternity." [n] *Fatum* is derived from the word *fari*, to *pronounce* or *declare*; becauſe, when any one is born, theſe three ſiſters pronounce what fate will befall him; as we ſee in the ſtory of Meleager.

P. What are their names and offices?

M. The name of one is [o] *Clotho;* the ſecond is called [p] *Lacheſis*; the third [q] *Atropos;* becauſe ſhe is

---

e. Heſiod. in Theogon. f Plato, de Republ. l. 10.

g Licophron.

h Parcæ dicuntur a partu, quod naſcentibus hominibus bona malaque conferre cenſeantur.

i Aut a parcendo per antiphraſin, quod nemini parcant. Servius in Æneid 1.

k Euſebius in Præp. Evang. l. 6.

l Eſt autem Fatum id omne quod a Deo conſtitutum & deſignatum eſt ut eveniat, quod Græci. εἱμαρμένη appellant. Tullius de Fato & Divinat. 1.

m Eimarmene ſempiterna quædam eſt & indeclinabilis rerum ſeries & catena, ſeſe volvens & implicans per æternos conſequentiæ ordines e quibus connexa eſt. Boet. in Top.

n Var. ap. Lil. Gyr. o A verbo κλώθω, id eſt, neo.

p Ab λαγχανω, ſortior.

q Ab α privativa particula, et τρέπω verto, quod verti & flecti nequeat.

is unalterable, unchangeable. Theſe names the Grecians give them: [r] The Romans call them *Nona*, *Decima*, and *Morta*.

To them is entruſted the management of the fatal thread of life: for Clotho draws the thread betwixt her fingers; Lacheſis turns about the wheel; and Atropos cuts the thread ſpun with a pair of ſciſſars. That is, Clotho gives us life, and brings us into the world; Lacheſis determines the fortunes that ſhall befall us here; and Atropos concludes our lives: [s] one ſpeaks, the other writes, and the third ſpins.

CHAP. VII.

The FURIES.

P. AND what are thoſe monſters called that have the faces of women? their looks are full of terror; they hold lighted torches in their hands; ſnakes and ſerpents laſh their necks and ſhoulders.

M. They are the Furies, called in Latin ſometimes *Furiæ;* [t] becauſe they make men mad by the ſtings of conſcience which guilt produces. They are alſo called [u] *Diræ*, [v] *Eumenides*, and [x] *Canes*, and were the offſpring of [y] Nox and [z] Acheron: but their proper names are *Alecto*, *Tiſiphone*, and *Megara*: [a] and they are eſteemed virgins; becauſe, ſince they are the avengers of all wickedneſs, nothing can corrupt and pervert them from inflicting the puniſhment that is due to the offender.

P. Why are there only three Furies?

M.

r Ceſen. Vind. ap. Lil. Gyr.
s Una loquitur, altera ſcribit, tertia filia ducit. Serv. in Æneid.
t Quod ſceleratos in furorem agant. u Virg. Æneid. 3.
v Ibid. 8. x Ibid. 4. y Ibid. 6. z Ibid 11.
a Suidas & Orph. in Hymn.

M. Becauſe there are three [b] principal paſſions of the mind, Anger, Covetouſneſs, and Luſt, by which mankind is chiefly hurried into all ſorts of wickedneſs: for Anger begets revenge, Covetouſneſs provokes us to get immoderate wealth by right or wrong, and luſt perſuades us to purſue our pleaſures at any rate. Indeed ſome add a [c] fourth Fury, called *Liſſo*, that is, rage and madneſs; but ſhe is eaſily reduced to the other three: as alſo *Erinnys*, a name common to them all.

P. What is the office of the Furies?

M. They are appointed to obſerve and puniſh the crimes of all men, and to torment the conſciences of ſecret offenders; whence they are commonly alſo intitled, [d] "the Goddeſſes, the diſcoverers and "revengers of evil actions." They puniſh and torment the wicked, by frightening and following them with burning torches. You ſee the picture of them there, and you will find them beautifully [e] deſcribed in the twelfth Book of Virgil's Æneids.

P. What did the Poets intend by theſe Furies?

M. Only, ſays Cicero, that they who have done any wicked and unlawful thing are tormented and affrighted, not with the blows and the burning torches of the Furies, as it is in the Fable, but with the ſtings of their own evil conſciences. *For*, [f] ſays he,

---

b Iſidor. ap. Gyr. c Eurip. in Hercule furente.

d Deæ ſpecul atrices et vindices Facinorum.

e "Dicuntur geminæ peſtes, cognomine Diræ,
"Quas et Tartaream Nox intempeſta Megæram
"Uno eodemque tulit partu, paribuſque revinxit
"Serpentum ſpiris, ventoſaſque addidit alas."
Deep in the diſmal regions void of light,
Two daughters at a birth were born to Night:
Theſe their brown mother, brooding on the care,
Endu'd with windy wings to fleet in air,
With ſerpents girt alike, and crown'd with hiſſing hair,
In heav'n the *Diræ* call'd.

f Sua enim quemque fraus et ſuus terror maxime vexat; ſuum quemque

he, "every one's own fraud, and his own terror, "bring him the greateſt vexation: every one's own "wickedneſs torments and enrages him; his own "evil thoughts and the laſhes of his conſcience af-"fright him: theſe are conſtant and domeſtic Fu-"ries to the wicked, that night and day exact the "puniſhment of them that their crimes deſerve."

CHAP. VIII.

NIGHT, DEATH, SLEEP.

P. YOU mentioned juſt now Nox and Erebus: are they of the number of the Gods?

M. Yes; Nox is of all the Gods the moſt ancient. She was the ſiſter of Erebus, and the daughter of the firſt Chaos; and of theſe two, Nox and Erebus, [*Mors*] Death was born. She is uſually dreſſed with a ſpeckled garment and black wings: but there are no temples nor ſacrifices, nor prieſts conſecrated to Mors; becauſe ſhe is a Goddeſs whom no [g] prayers can move, or ſacrifices pacify.

Somnus, [*Sleep*], [h] is the brother of Death, and [i] alſo hath wings like her. Iris, who was ſent by Juno to the palace of this God, mentions the great benefits that he beſtows on mankind; ſuch as [k] quiet of mind, tranquillity, freedom from care, and

---

quemque ſcelus exagitat, amentiaque afficit: ſuæ malæ cogitationes conſcientiæque animi terrent. Hæ ſunt impiis aſſiduæ domeſticæ Furiæ, quæ dies noctesque pœnas a ſceleribus repetunt. Or. pro Roſcio Am.

g Horat. Sermon 2. h Orpheus in Hymn.

i Homer. Iliad, 14. Virg. Æneid. 5.

" k " Somne quies rerum, placidiſſime Somne Deorum,
" Pax animi, quem rura fugit, qui corpora duris
" Feſſa miniſteriis mulces reparaſque labori." Ovid. Met. 11.

Thou

and refreſhment of the ſpirits, whereby men are enabled to proceed in their labours. In this palace there are [l] two gates, out of which dreams paſs and repaſs: one of theſe gates was made of clear ivory, through which falſe dreams paſs; and the other of them was made of tranſparent horn, and through that gate true viſions came to men. [m] Morpheus, the ſervant of Somnus, who can put on any ſhape or figure, preſents theſe dreams to thoſe who ſleep; and theſe dreams were brought from a great ſpreading elm in hell, under whoſe ſhadow they uſually ſit.

CHAP. IX.

The Judges of Hell. MINOS, RHADAMANTHUS, *and* ÆACUS.

NEAR the three Furies and the three Fates [a] you ſee the three judges of hell, Minos, Rhadamanthus, and Æacus, who are believed to be judges of the ſouls of the dead; becauſe they exerciſed the offices of judges in Crete with the greateſt prudence, diſcretion, and juſtice. The two firſt were the ſons of Jupiter by Europa. The laſt was the ſon of Jupiter by Ægina; and when

Thou reſt o' th' world, Sleep, the moſt peaceful God,
Who driv'ſt care from the mind, and doſt unload
The tired limbs of all their wearineſs,
And for new toil the body doth refreſh.

l "Sunt geminæ Somni portæ, quarum altera fertur
"Cornea, qua veris facilis datur exitus umbris:
"Altera candenti perfecta nitens elephanto:
"Sed taſſa ad cœlum mittum inſomnia Manes." Æn. 6.

Two gates the ſilent houſe of Sleep adorn;
Of poliſh'd iv'ry this, that of tranſparent horn;
True viſions through tranſparent horn ariſe,
Through poliſh'd iv'ry paſs deluding lies.

m Ovid. 11. Metam. Virg. Æneid 6.

a Homer Odyſſ 2.

when all the ſubjects of queen Ægina were ſwept away in a plague, except himſelf, he begged of his father to repair the race of mankind, which was almoſt extinct; and Jupiter heard his prayer; and turned [o] a great multitude of ants which crept about a hollow old oak into men, who afterwards were called *Myrmidons*, from μυρμηξ [*murmex*] which word ſignifies an *ant*..

Theſe three had their particular province aſſigned by Pluto in this manner: Rhadamanthus was appointed to judge the Aſiatics, and Æacus the Europeans, each holding a ſtaff in his hand: but Minos holds a golden ſceptre, and ſits alone, and overſees the judgments Rhadamanthus and Æacus; and if in their courts there aroſe a caſe that was ambiguous and difficult, then Minos uſed to take the cognizance thereof, and decide it. [p] Tully adds to theſe a fourth judge, Triptolemus; but we have already diſcourſed of him in his proper place.

CHAP. X.

SECT. I. *The moſt famous of the Condemned in Hell.*

FROM the judges let us proceed to the criminals, whom you ſee repreſented there in horrid colours: it will be enough to take notice of the moſt celebrated of them, and ſhew their crimes, and the puniſhments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE Giants [q] were the ſons of Terra (the Earth) when he was impregnated by the blood of

o Ovid. Metam 7. Plato in Georg. p Tuſc. Quæſt. lib. 1.
q Heſiod. in Theogon.

of Cœlum, which flowed from that diſhonourable wound which his ſon Saturn gave him. They are all very high in ſtature, with horrible dragons feet; their looks and their bodies are altogether full of terror. Their impudence [t] was ſo great, that they ſtrove to depoſe Jupiter from the poſſeſſion of heaven: and when they engaged with the celeſtial Gods, they [s] heaped up mountains upon mountains, and from thence darted trees ſet on fire againſt the Gods of heaven. [t] They hurled alſo prodigious maſſy ſtones and ſolid rocks; ſome of which falling upon the earth again became mountains; others fell into the ſea and became iſlands. This [u] battle was fought upon the Phlægrean plains, near the borders of Campania; [v] which country is called *Phalegra*, from φλεγω [*phlego*,], *uro*; for it abounds in ſubterraneous fires, and hot baths flowing continually. The Giants were beaten and all cut off, either by Jupiter's thunder, Apollo's arrows, or by the arms of the reſt of the Gods. And ſome ſay, that out of the blood of the ſlain which was ſpilled upon the earth, ſerpents and ſuch invenomed and pernicious animals were produced. The moſt eminent of theſe Giants were

Typhœus, or *Typhon*, the ſon of Juno, conceived by her without a father. So vaſt was his magnitude, that he touched the eaſt with one hand and the weſt with the other, and the heavens with the crown of his head. A hundred dragons heads grew from his ſhoulders; his body was covered with feathers, ſcales, rugged hair, and adders; from the ends of his fingers ſnakes iſſued, and his two feet had the ſhape and folds of a ſerpent's body. His eyes ſparkled with fire, and his mouth belched out flames: yet he was at laſt overcome and thrown

---

r Homer. Odyſſ. 12. s Ovid. Metam. 1 t Duris Samius.
u Nat. Comes, l. 6. v Homer. Hymn. in Apollin.

thrown down, and leſt he ſhould riſe again, the whole iſland of Sicily was laid upon him [x]. This iſland was alſo called *Trinacria*, becauſe it bears the ſhape of a triangle, in the corners of which are the three promontories Pelorus, Pachynus, and Lilybæus; Pelorus was placed on his right hand, Pachynus on his left, and Lilybæus lay upon his legs.

Ægeon was another prodigious and cruel Giant: [y] Virgil tells us he had fifty heads and an hundred hands; from whence he was called *Centumgeminus*, and [z] by the Grecians *Briareus*. He hurled an hundred rocks againſt Jupiter at one throw; yet Jupiter daſhed him down, and bound him in an hundred chains, and [a] thruſt him under the mountain Ætna, where, as often as he moves his ſide, the mountains caſts forth great flames of fire.

[b] *Alœus*, becauſe of his age, could not in this war take up arms againſt the Gods; but he ſent Othus

---

x "Nititur ille quidem, pugnatque reſurgere ſæpe;
"Dextra ſed Auſonio manus eſt ſubjecta Peloro;
"Læva, Pachyne, tibi. Lilybæo crura premuntur;
"Prægravat Ætna caput." Ovid. Metam. l. 5.
He ſtruggles oft, and oft attempts to riſe,
But on his right-hand vaſt Pelorus lies:
On's left Pachynus; Lilybæus ſpreads
O'er his huge thighs, and Ætna keeps his heads.

y "Ægeon qualis centum cui brachia dicunt,
"Centenaſque manus quinquaginta oribus ignem
"Pectoribuſque arſiſſe: Jovis cum fulmina contra
"Tot paribus ſtrepe et clypeis, tot ſtringerent enſes."
And as Ægeon, when with heaven he ſtrove,
Stood oppoſite in arms to mighty Jove,
Mov'd all his hundred hands, provok'd to war,
Defy'd the forky lightning from afar:
At fifty mouths his flaming breath expires,
And flaſh for flaſh returns, and fires for fires;
In his right hand as many ſwords he wields,
And takes the thunder on as many ſhields.

z Homeri Ilias 1. a Callimachus in Lavacr. Dell.
b Virgil. Æneid. 6.

Othus and Ephialtes (which, though his wife had them to Neptune, yet were they called *Aloidæ*, from their reputed father): they went in their father Alœus's stead, and assisted the Giants; but the same fate attended them, and they also suffered the punishment of their rashness in hell.

Tityus was the son of [e] Jupiter and Elara, born in a subterraneous cave, in which Jupiter hid his mother, fearing the anger of Juno. She brought forth a child of so prodigious a bulk, that the earth was rent that he might have a passage out of the cave; and from thence he was believed to be the son of the earth. Juno afterwards persuaded this Giant to accuse Latona of adultery, whereupon Jupiter struck him with thunder down into hell; [d] and there he lies stretched out, and covers nine acres of ground with his body: a vulture continually gnaws his liver, which grows again every month.

To these we might add the Titans, [e] the sons of Terra and Cœlum; the chief of whom was Titanus, Saturd's eldest brother, who made war against Jupiter, because Jupiter usurped the kingdom which was due to him by hereditary right. In this war Titanus

---

c Apol. 1.

d "Necnon & Tityum terræ omniparentis alumnum
"Cernere erat; cui tota novem per jugera corpus
"Porrigitur, rostroque immanis vultur adunco
"Immortale jecur tundens, fœcundaque pœnis
"Viscera, rimaturque epulis, habitatque sub alto
"Pectore, nec fibris requies datur ulla renatis." Virg. Æn. 6.

There Tityus tortur'd lay, who took his birth
From heav'n, his nursing from the fruitful earth;
Here his gigantic limbs, with large embrace,
Infold nine acres of infernal space:
A rav'nous vulture in his open side
Her crooked beak and cruel talons try'd;
Still for the growing liver digg'd the breast,
The growing liver still supply'd the feast:
Still are the entrails fruitful to their pains,
Th' immortal hunger laüs, th' immortal food remains.

e Æschyl. in Prometheo.

Titanus and his party were beaten, and afterwards caſt down into hell.

Sect. III. *Other famous Offenders.*

PHLEGYAS, king of the Lapithæ in Theſſalia, was the father of the Nymph Coronis. When he heard that Apollo had debauched his daughter, he went in anger and fired the temple of Apollo at Delphi; for which the enraged God ſhot him through the body with an arrow, and inflicted on him the following puniſhment: a great ſtone hangs over his head, which he imagines every moment will fall down and cruſh him to pieces: thus he ſits perpetually fearing what will never come to paſs, which makes him frequently call out to men [f] to obſerve the rules of juſtice and the precepts of religion.

Ixion was the ſon of this Phlegyas. He killed his own ſiſter, and obtained his pardon from the Gods, who advanced him to heaven: his proſperity made him wanton, ſo that he attempted to violate the chaſtity of Juno. This inſolent attempt was diſcovered to Jupiter, who ſent a cloud in the ſhape of Juno, which the deceived lover embraced, and from thence thoſe monſters the Centaurs were born: hereupon he was thrown down to the earth again; where, becauſe he boaſted every-where that he had familiarly known the queen of the Gods, he was ſtruck with thunder down into hell, and tied faſt to a wheel which turns about continually.

Salmoneus was king of Elis. His ambition was not ſatisfied with an earthly crown, for he deſired divine honours: and that the people might eſteem him a God, he built a brazen bridge over the city, and drove his chariot upon it; imitating by

---

f "Diſcite juſtitiam moniti, & non temnere Divos."
Virg. Æn. 6
Learn juſtice hence, and dont't deſpiſe the Gods.

by this noiſe Jupiter's thunder. He threw down lighted torches, and thoſe who were ſtruck by them were taken and killed. Jupiter would not ſuffer ſo great inſolence; therefore threw the proud man from his ſtage headlong into hell, where Æneas, when he viſited the infernal regions, ſaw him puniſhed, as Virgil relates.

Siſyphus was a famous robber, killed by Theſeus: [h]he is condemned in hell, to roll [i]a great and unwieldy ſtone to the top of a high hill; and as oft as the ſtone almoſt touches the top of the mountain, it rolls down again.

The *Belides* were fifty virgin ſiſters, ſo called from their grandfather Belus; named alſo *Danaides* from their father Danaus, who married them to the fifty ſons of his brother. The oracle foretold that Danaus ſhould be ſlain by his ſon-in-law; wherefore he commanded his daughters to provide daggers, and on their wedding-night to kill their huſbands. All the daughters performed their promiſes, and killed their huſbands; but Hypermneſtra ſpared Lynceus her huſband, who afterwards killed Danaus, and took his kingdom. This great impiety was thus puniſhed: [k]They were condemned to draw water out of a deep well, and fiill a tub that (like a ſieve) is full of holes: the water runs out of the tub as faſt as it is put in, ſo that they are tormented with an unprofitable labour without end.

g "Vidi crudeles dantem Salmonea pœnas,
"Dum flammas Jovis & ſonitus imitatur Olympi. Æn. 6.
Salmoneus ſuffering cruel pains I found
For emulating Jove; the rattling ſound
Of mimic thunder, and the glittering blaze
Of pointed lightnings, and their forked rays.

h Heſiod Argon. i Ingens & non exſuperabile Saxum. Virg.

k "Aſſiduas repetunt quas perdunt Belides undas."
Ovid. Met. 4.
They hourly fetch the water that they ſpill.

Tantalus is another remarkable criminal. He was the [l] ſon of Jupiter by the Nymph Plota. He invited all the Gods to a feaſt, to get a plain and clear proof of their divinity: when they came, he killed and quartered his own ſon Pelops, and boiled him, and ſet the joints before them to eat. All the Gods abſtained from ſuch horrid diet, except Ceres, who ate one of the child's ſhoulders. Afterward the Gods ſet Mercury to recal him to life, and gave him an ivory ſhoulder inſtead of the ſhoulder which Ceres had eaten [m]. This Pelops was the huſband of Hippodamia, of whom Atreus and Thyeſtes were born: the latter whereof was baniſhed, becauſe he corrupted his brother Atreus's wife; and when he was recalled from baniſhment, he ate up thoſe children that he had by her: for Atreus killed them, and brought them in diſhes to the table, where he and Thyeſtes dined together. It is ſaid that the Sun was not able to endure ſo horrible a ſight, but turned his courſe back again to the eaſt. But as Tantalus's crime was greater ſo was his puniſhment; [n] for he is tormented with eternal hunger and thirſt in the midſt of plenty both of meat and drink: he ſtands in water up to his lips, but cannot drink it; and meat is placed juſt to his mouth, which he cannot take hold of. [o] Ovid mentions the puniſhment of Tantalus, but aſſigns another reaſon for it; namely, becauſe he divulged the ſecrets of the Gods to men. But this was but part of his puniſhment; for [p] over his head hang

l Euſeb. Præp. Evang.
m Pindar. in Olymp.
n Homer. Odyſſ. 11.
o "Querit aquas in aquis, & poma fugacia captat
„ Tantalus: hoc illi garrula lingua dedit."
Half-drown'd he thirſts, the dangling apples ſwing
From's gaping chaps: this comes of prattling.
p "Hunc ſuper atra ſilex, jamjam lapſura cadenti
Imminet aſſimilis." Virg. Æn.

a weighty ſtone, which he, with horror and dread, expects ſhould fall on him and daſh out his brains every moment.

Now this fable of Tantalus repreſents the condition of a miſer, who in the midſt of plenty ſuffers want, and wants as much the things which he has as thoſe which he has not; as Horace rightly ſays, [q] where he applies this fable of Tantalus to the real wants of the covetous man.

CHAP. XI.

Monſters of Hell.

THERE are many ſtrange pictures of theſe infernal monſters; but the moſt deformed are the Centaurs, who were the ancient inhabitants of Theſſalia, and the firſt who tamed horſes and uſed them in war. Their neighbours, who firſt ſaw them on horſeback, thought that they had partly the members of a man and partly the limbs of a horſe. But the poets tell us another ſtory: for they ſay that Ixion begat them of a cloud, which he believed to be Juno; from whence they are called *Nubigenæ* in Virgil, Æn. 6.; and Bacchus is ſaid to have overcome them.

Geryon, becauſe he was the king of the three iſlands which are called *Balearides*, [r] is feigned to have

—a maſſy ſtone,
Ready to drop hangs o'er his curſed head.

[q] "Tantalus a labris ſitiens fugientia captat
"Flumina. Quid rides? mutato nomine, de te
"Fabula narratur." (Serm. l. 1.)
Though Tantalus, you've heard, does ſtand chin-deep
In water, yet he cannot get a ſip:
At which you ſmile: now all on't would be true,
Were the name chang'd, and the tale told of you.

[r] Tricorporem & tergeminum fuiſſe.

three bodies: or it may be becauſe there were three brothers of the ſame name, whoſe minds and affections were ſo united, that they ſeemed to be governed and to live by one ſoul. They add, that Geryon kept oxen which devoured the ſtrangers that came to him: they were guarded by a dog with two heads, and a dragon with ſeven. Hercules killed the guards, and drove the oxen afterward away.

The *Harpies* were ſo called [s] from their rapacity; they were born of Oceanus and Terra, with the faces of virgins and the bodies of birds; their hands were armed with claws, and their habitation was in the iſlands. Their names were, *Aello*, *Ocypete*, and *Celeno*; which laſt brought forth Zephyrus (the weſt wind), and Balius and Xanthus the horſes of Achilles. Virgil gives us an [t] horrid deſcription of theſe three ſiſters.

To the three Harpies add the three Gorgons; *Meduſa*, *Stheno*, and *Euryale*, who were the daughters of Phorcus and Cete. Inſtead of hair, their heads were covered with vipers; which ſo terrified the beholder, that they inſtantly turned him into a

---

s A ἁρπαζω, rapio.

t "At ſubito horrifico lapſu de montibus adſunt
"Harpyæ; & magnis quatiunt clangoribus alas:
"Sive Deæ, ſeuſunt Diræ, obſcœnæque volucres.
"Triſtius haud illis monſtrum eſt nec ſævior ulla
"Peſtis & ira Deum Stygiis ſeſe extulit undis.
"Virginei volucrum vultus, fœdiſſima ventris
"Proluvies uncæque manus, & pallida ſemper
"Ore fame." Æneid. 3.

When from the mountain tops with hideous cry
And clatteriug wings, the filthy Harpies fly;
Monſters more fierce offended heaven ne'er ſent,
From hell's abyſs, for human puniſhment:
With virgin faces, but with breaſts obſcene;
Foul paunches, and with ordure ſtill unclean;
With claws for hands, and looks for ever lean.

a ſtone. Perhaps they intended to repreſent by this part of the fable the extraordinary beauty of theſe ſiſters, which was ſuch, that whoſoever ſaw them were amazed, and ſtood immoveable like ſtones. There were other Gorgons, beſides, born of the ſame parents, who were called *Lamiæ*, or *Empuſæ*. [u] They had only one eye and one tooth, common to them all: they kept this tooth and eye at home in a little veſſel, and ſhe who went abroad uſed them. [v] They had the faces of women, and alſo the necks and breaſts; but below they were covered with ſcales, and had the tails of ſerpents. They uſed to entice men, and then devour them. Their breaſts were naked, and their boſoms were open. They looked on the ground as it were out of modeſty. Thus they tempted men to diſcourſe with them; and when they came near, theſe Lamiæ uſed to fly in their faces and ſtrangle them, and tear them to pieces barbarouſly. And what more plainly expreſſes the deviliſh arts of wicked women, againſt whom the Scriptures caution us in theſe words, [x] "The ſea-monſters draw "out the breaſt, they give ſuck?" Others only mention one Lamia, who was a moſt beautiful woman: Jupiter debauched her, and Juno through jealouſy deprived her of the children that ſhe bore. She became diſtracted with grief, and devoured other people's children in their cradles.

The *Chimæra* [y] is a monſter [z] which vomits fire; he has the head and breaſt of a lioneſs, the belly of a goat, and the tail of a dragon, as it is expreſſed [a] in a known verſe, and deſcribed by

u Æſchyl. in Prometh.
v Dion. Hiſt. Libyæ.
x Lamiæ nudaverunt mammam. Lamentat. iv. 3.
y Duras, Rerum Libycarum. l. 2.
z Hom. Iliad. 14. Heſiod. in Theog.
a "Prima leo, poſtrema draco, media inde capella.
A lion's head and breaſt reſemble his;
His waiſt a goat's, his tail a dragon's is.

[b] Ovid. A volcano in Lycia occaſioned this fable; for in the top of the mountain were lions, in the middle (which was paſture) goats lived, and the bottom of it abounded with ſerpents. [c] Bellerophon made this mountain habitable, and is ſaid therefore to have killed the Chimæra.

The monſter Sphinx was begotten of [d] Typhon and Echidna. She had the head and face of a young woman, the wings of a bird, and the body and feet of a dog. She lived in the mountain Sphincius, aſſaulted all paſſengers, and infeſted the country about Thebes; inſomuch that the oracle of Apollo was conſulted concerning her; and anſwer was made, that unleſs ſomebody did reſolve the riddle of Sphinx, there would be no end of that great evil. Many endeavoured to explain it; but were overcome, and torn in pieces by the monſter. Creon at that time was king of Thebes; who publiſhed an edict through all Greece, in which, if any one could explain the riddle of Sphinx, he promiſed that he would give him to wife his own ſiſter Jocaſta. The riddle was this: "[e] What animal is "that which goes upon four feet in the morning, "upon two at noon, and upon three at night?" Oedipus, encouraged with the hopes of the reward, undertook it, and happily explained it; ſo that the Sphinx was enraged, and caſt herſelf headlong from a rock and died. He ſaid that the animal was a man, who in his infancy creeps upon his hands and feet, and ſo may be ſaid to go on four feet; when he grows up, he walks on two feet; but when he grows

---

b "Quoque Chimæra jugo, mediis in partibus Hircum,
"Pectus & ora leæ caudam draconis habebat."
——And o'er the craggy top
Chimæra dwells, with lion's face and mane,
A goat's rough body, and a dragon's train.

c Pauſan. in Corinth. d Vide Natal. Com.

e Quidnam animal mane quadrupes, meridie bipes, veſperi tripes eſſet?

grows old, he uſes the ſupport of a ſtaff, and ſo may be ſaid to walk on three feet.

This Oedipus was the ſon of Laius [g] king of Thebes. Soon after his birth, Laius commanded a ſoldier to carry his ſon Oedipus into a wood, and then deſtroy him, becauſe it had been foretold by the oracle that he ſhould be killed by his own ſon: but the ſoldier was moved with pity towards the child, and afraid to imbrue his hands in royal blood: wherefore he pierced his feet with a hook, and hung him upon a tree to be killed with hunger. One of the ſhepherds of Polybius king of Corinth found him, and brought him to the queen; who, becauſe ſhe had no children, educated him as her own ſon, and from [h] his ſwollen feet called him *Oedipus*. This Oedipus, when he came to age, knew that king Polybius was not his father, and therefore reſolved to find out his parents; conſulting the oracle, he was told that he ſhould meet his father in Phocis. In his journey he met ſome paſſengers, among whom was his father, but he knew him not; a quarrel aroſe, and in the fray he by chance killed his father. After this he proceeded on his journey, and arrived at Thebes, where he overcame Sphinx, and for his reward married Jocaſta, whom he knew not to be his mother then, but diſcovered it afterward. He had by her two ſons, Eteocles and Polynices; and two daughters, Antigone and Iſmena. [i] When afterward he found by clear proof that he had killed his father and married his mother, he was ſeized with ſo great madneſs, that he pulled out his own eyes, and had killed himſelf, if his daughter Antigone (who led him about after he was blind) had not hindered him.

g Stat. 1. Theb. Plutarch. Ælian. & alii.

h Puerum Oedipum vocavit a tumore pedum, οἰδέω enim tumeo & πούς pedem ſignificat.

i Senecæ Oedip.

Eteocles and Polynices, the ſons of Oedipus and Jocaſta, [k] ſucceeded their father in the government: they agreed to reign each a year by turns. Eteocles reigned the firſt year, and then refuſed to admit his brother Polynices to the throne: whereupon a war aroſe, and the two brothers in a duel killed each other. Their enmity laſted longer than their lives; for when their bodies were placed on the ſame pile to be burnt by the ſame fire, the flames refuſed to unite, but divided themſelves into two parts.

CHAP. XII.

The ELYSIUM.

THERE is a place in the infernal dominions abounding with pleaſure and delights, which is called the *Elyſium*; [l] becauſe thither the ſouls of the good come after they are looſed from the chains of the body, when they have been purged from the light offences that they have contracted in this world. [m] Æneas received this account from one of the inhabitants of it, as Virgil tells us, [n] who deſcribes

k Stat. Theb.

l Ἀπο της λυσεως, a ſolutione; quod animæ piorum corporeis ſolutæ vinculis, loca illa petant poſtquam purgatæ ſunt a levioribus noxis quas contraxerant.

m "Quiſque ſuos patimur manes; exinde per amplum
Mittimur Elyſium & pauci læta arva tenemus."
All have their manes, and thoſe manes bear:
The few who're cleans'd to thoſe abodes repair,
And breathe in ample fields the ſoft Elyſian air.

n "Devenere locos lætos, & amœna vireta
"Fortunatorum nemorum ſedeſque beatas:
"Largior hic campos æther quoque lumina veſtit
Purpureo, ſolemque ſuum ſua ſidera norunt."

Theſe

ſcribes this place as abounding with all the delights that the moſt pleaſant plains, the moſt verdant fields, the moſt ſhady groves, and the fineſt and moſt temperate air can produce.

CHAP. XIII.

The River LETHE.

THERE is a river in hell called *Lethe*, [o] from the forgetfulneſs it cauſes. For if any body drinks this water, he immediately forgets all things paſt: ſo that when the ſouls of the pious have ſpent many ages in the Elyſian fields, [p] they drink the water of Lethe, and are believed to paſs into new bodies and return into the world again, and it is neceſſary that they forget both the pleaſures that they have received in Elyſium, and the miſeries which they heretofore endured in this life, that they may willingly return into this miſerable life again. Theſe ſouls went out from Elyſium by that ivory gate which you ſee painted in the lower part of this wall; and, if you pleaſe, we will go through this gate, and leave theſe infernal regions, to view more beautiful, though not leſs ridiculous, images of the other Gods.

P. I will attend you with pleaſure.

Theſe holy rites perform'd, they took their way
Where long extended plains of pleaſure lay.
The fields are verdant, and with heav'n may vie,
With æther veſted, and a purple ſky
The bliſsful ſeats of happy ſouls below,
Stars of their own, and their own ſun they know.

o Ἀπο της λήθης, ab oblivione

p "—— Animæ quibus altera fato
" Corpora debentur, Lethæi ad fluminis undam
" Securos latices & longa oblivia potant."
—— Souls that by Fate
Are doom'd to take new ſhapes, at Lethe's brink
Quaff draughts ſecure, and long oblivion drink.

PART V.

Of the *Dii Minorum Gentium*; OR THE Subordinate DEITIES.

CHAP. I.

The PENATES.

M. NOW, Palæophilus, let us view the fifth diviſion of this fabulous Pantheon, in which the inferior or ſubordinate Gods are contained: the Latins generally called them *Dii Minorum Gentium*, and ſometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*.

P. Thoſe deities appear to be painted without confuſion, in very good order, and very diſtinctly.

M. They are ſo; and if we conſider how infinite the number of them was, it is plain that the Romans had almoſt as many Gods as there are things. And, indeed, how great are the number of Gods who preſide over inconſiderable things, ſince there are three Gods to keep one door! Firſt, the God Ferculus looks after the door, the Goddeſs Cardua after the hinges, and Limentius after the threſhold. I ſhall only briefly ſpeak of thoſe who aſſiſt, or any ways preſerve men, from their birth to their death.

The

The *Penates* are ſo called from the Latin word *Penus*; which, [a] Tully ſays, includes every thing that men eat. Or elſe they have this name from the place allotted to them in the heavens; [b] becauſe they are placed in the moſt inward and private parts of the heavens where they reign: Hence they call them *Penetrales*, and the place of their abode *Penetrale*. They entirely govern us by their reaſon, their heat, and their ſpirit, ſo that we can neither live, nor uſe our underſtanding [c] without them, yet we know neither the number nor names of them. The ancient Hetruſci called them *Conſentes* and *Complices*; ſuppoſing that they are Jupiter's counſellors, and the chief of the Gods: and many reckon Jupiter himſelf, together with Juno and Minerva, among the Penates. But I will give you a more diſtinct and particular information in this matter.

There were three orders of the Dii Penates: 1. Thoſe who governed [d] kingdoms and provinces, and were abſolutely and ſolely called *Penates*. 2. Thoſe who preſided over cities only; and theſe were called the *Gods of the country*, or the *great Gods*: Æneas makes mention of them in [e] Virgil. 3. Thoſe who preſided over particular houſes and families, and theſe were called [f] *ſmall Gods*. The poets make frequent mention of them, eſpecially Virgil, who in one place mentions fifty ſervant maids, whoſe buſineſs it was to look after their affairs, and to offer ſacrifices to the houſehold

a Eſt enim penus omne quo veſcuntur homines, c. 2. de Nat.

b Quod penitus inſideant, ex quo *Penetrales* a poetis vocantur & locus in quo ſervabantur eorum effigies *Penetrale* dictus. Varro ap. Arnob. l. 3.

c Virg. Æn. l. 5.

d Dii Patrii Θεοι πατρωοι. Macrob. 3. Saturn. 4. Plut. 4. Symp. 1.

e "Tu genitor, cape ſacra manu patrioſque Penates."
Our country Gods, the relics and the bands,
Hold you, my father, in your guiltleſs hands.

f Parvique Penates, Virg. Æn. 8.

Gods: and in [g] another place he ſpeaks of theſe houſehold Gods being ſtained and defiled by the blood of one that was killed by his brother. But it muſt likewiſe be obſerved, that amongſt the Latins the word *Penates* not only ſignifies the *Gods*, of which we have been ſpeaking, but likewiſe ſignifies a *dwelling-houſe*, of which we have inſtances in many authors, and among the reſt, in [h] Virgil, [i] Tully, and [k] Fabius.

[l] Timæus, and from him Dionyſius, ſays, that theſe Penates had no proper ſhape or figure; but were wooden or brazen rods, ſhaped ſomewhat like trumpets. But it is alſo thought by others, that they had the ſhape of young men with ſpears, which they held apart from one another.

CHAP. II.

The LARES.

THE Lares were children born from the ſtolen embraces of Mercury and the Nymph Lara; for when, by her prating, ſhe had diſcovered ſome of Jupiter's amours, he was ſo enraged that he cut out her tongue, and baniſhed her to the Stygian lake. Mercury, who was appointed to conduct her thither, raviſhed her upon the road. [m] She grew big with child, and in due time brought forth twins, and named them *Lares*.

They

g Flammas adolere Penates. Æn. 1.
h Sparſos fraterna cæde Penates. Æn. 4.
i Noſtris ſuccede penatibus hoſpes.
k Exterminare aliquem a tuis DiisPenatibus. *Pro Sexto.*
l Liberos pellere domo at prohibe Penatibus. Dec. 260. Lib. 1.
m " Fitque gravis geminoſque parit qui compita ſervant,
" Et Vigilant noſtra ſemper in æde Lares " Ovid. Faſt. 2.
Her twins the *Lares* call'd. 'Tis by their care
Our houſes, roads, and ſtreets, in ſafety are

They were made domeſtic Gods; and accordingly preſided over [n] houſes, ſtreets, and ways. On this account they were worſhipped [o] in the roads and open ſtreets, called in Latin, *Compita*; from whence the games celebrated in their honour were called [p] *Compitalitii*, *Compitalitia*, and ſometimes *Compitalia*. When theſe ſports were exerciſed, [q] the images of men and women, made of wool, were hung in the ſtreets; and ſo many balls made of wool as there were ſervants in the family, and ſo many complete images as there were children. The meaning of which cuſtom was this: Theſe feaſts were dedicated to the Lares, who were eſteemed infernal Gods: the people deſiring hereby that theſe Gods would be contented with theſe woollen images, and ſpare the perſons repreſented by them. The Roman youths uſed to wear a golden ornament, called *bulla*, about their necks; it was made in the ſhape of a heart, and hollow within. This they wore till they were fourteen years of age, and then they put it off, and hanging it up, conſecrated it to the Lares, as we learn from [r] Perſius. Theſe Lares ſometimes [s] were clothed in the ſkins of dogs; and were [t] ſometimes faſhioned in the ſhape of dogs; whence that creature was conſecrated to them.

The places in which the Lares were worſhipped was called *Lararium*; and in the ſacrifices offered to them the firſt fruits of the year, [u] wine and incenſe were brought to their altars, and their images adorned

---

n Martial. l. 3. Epigr. 57. o Arnob. 2.
p Varro de Re Ruſtica; & de Ling. Lat. 5.
q Feſtus apud. Lil. Gyr.
r "Bullaque ſuccinctis Laribus donata pependit."
When fourteen years are paſt, the bulla's laid
Aſide, an offering to the Lares made.
s Plutarch. in Prob. t Plautus.
u Tibullus, l. 1. in prol. Aul.

adorned with chaplets and garlands. [v] The beginning of which worſhip came from hence, that anciently the dead, [x] who were buried at home, were worſhipped as Gods, and called *Lares*. And beſides, we find in [y] Pliny, that they ſacrificed with wine and incenſe to the images of the emperors while they yet lived.

CHAP. III.

SECT. I. *The* GENII. *Their Names*

ALTHOUGH the Genii and the Lares ſometimes mean the ſame Deities, yet by *Genius* is commonly meant that ſpirit of nature which begets all things, from which [z] generative power it has its name; or elſe it is ſo called, becauſe it aſſiſts all generations; or laſtly, becauſe it protects and defends us when we are begotten. The birth-day and the marriage-bed had the name [a] *genial* from him; which name [b] was likewiſe given all days wherein mirth, pleaſure, and joys abounded. And on the ſame account thoſe who live merrily, who deny themſelves nothing to procure eaſe and pleaſure, or that is grateful to their appetite, who entirely follow the dictates of their ſenſual deſires, are ſaid to live a genial life, or to indulge their genius.

The Greeks called theſe Genii, *Demons*, as it is thought, from the [c] terror and dread they create in thoſe to whom they appear; or, as it is more probable,

v Juvenal. Sat. 9. 12.
x Arnob. ex. Var. 5.
y Epiſtol. l. 10.
z A gignendo ſeu genendo, nam geno pro gigno olim dicebatur. Aug. de Civitate Dei 7. Cicero de Oratore, 2. & de Inventione 2.
a Cenſorin. de Die Nat. 3.
b Iſidor. 8. Etymol. c. ult.
c Dæmones dicuntur *ἀπὸ δαίμαινω*, exterreo, aut. patefacio. Euſebius.

bable, [d] from the prudent and wiſe anſwers which they gave when they were conſulted as oracles. [e] Hence ſome think, that illuſtrious men, whoſe actions in this life gain them univerſal praiſe and applauſe, after their deaths become demons: by which demons is to be underſtood, [f] as Plutarch ſays, beings of a middle kind; of a greater dignity than man, but of a nature inferior to the gods.

SECT. II. *Their Images.*

THE images of the Genii reſembled for the moſt part the form [g] of a ſerpent, according to [h] Perſius and his commentators. Sometimes alſo they were deſcribed like a boy, or a girl, or an old man; and crowned with the leaves of the plain-tree [i] which was a tree ſacred to the Genii.

SECT. III. *Sacrifices offered to the Genii.*

WINE and flowers were offered up in the ſacrifices to the Genii, and that eſpecially by people on their birth-days, as we may learn from [k] Perſius and Horace [l]. To theſe flowers and wine they

---

d Vel quaſi δαημονες, id eſt, periti rerumque præſcii, nam reſponſa dabant conſulentibus. Iſidor. & Etymol. 8.

e Socrates ex Heſ. ap. Plat. Ibid. f Lib. de Orat.

g Statii Theb. 5.

h "Pinge duos angues; pueri, ſacer eſt locus, extra
"Meriete.——"
Paint here two ſnakes; let no youth dare
Defile thoſe walls that ſacred are.
Vide la Cerdæ Commentar. in Æneid.

i Platanus putabatur arbor genialis.

k "Fundo merum Genio."——
To Genius conſecrate a cheerful glaſs.

l "————piebant
"Foribus & vino Genium memorem brevis ævi,
"Cum ſociis operum & pueris & conjuge fida." Ep. 1. 2.
Their wives, their neighbours, and their prattling boys,
Were call'd; all taſted of their ſportive joys:

They

they added incenſe, parched bread, and corn ſtrewed with ſalt. [m] Sometimes alſo a ſow was ſacrificed; though Cenſorius writes, that it was not uſual to ſacrifice to the Genii with the blood and ſlaughter of any thing, ſince we ought not to take life from other creatures on that day on which we received it.

SECT. IV. *Their Offices.*

THE Genii were appointed the continual guardians, overſeers, [n] and ſafe keepers of the men (as [o] womens guardians and protectors were called *Junones*, from their cradles to their graves. They likewiſe carried the prayers of men to the gods, and interceded for them. Whence ſome call them *Præſtites*, or *chief governors*, [p] becauſe they are ſet over the management of all things.

To every perſon [q] were aſſigned two Genii, a *bonus Genius*, and a *malus Genius*: [r] Horace calls them a *white* and a *black* one. We are told by [s] Valerius Maximus, that when Caſſius fled to Athens, after Antony was beaten at Actium, there appeared to him a man of a large ſtature, of a black ſwarthy complexion, with long hair and a naſty beard. Caſſius aſked him who he was? and the apparition anſwered, *I am your evil Genius*. Virgil is thought by his [t] Commentator, Servius, to mean theſe two Genii, by the word *manes*. Of theſe two Genii, the good one, which is given to every one at his birth,

---

They drank, they danc'd, they ſung, made wanton ſport,
Enjoy'd themſelves, for life they knew was ſhort.

m Plut. in Aul. Palæph. Ecl. 5. Hor. Carm. 3.
n Arrian. in Epictet. o Polit. Miſcell. c. 99.
p Quod præſint gerundis omnibus. Martianus de Nupt. 2.
q Plut. de Iſide & Oſir.
r Genium album & nigrum. Horat. Epiſt. 2.
s Interrogatus quiſquam eſſet, reſpondit ſe eſſe κακοδαίμονα. Val. Max. l. 1. c. 7.
t Quiſque ſuos patimur manes. Virg. Æn. 6. Vide Servium in loc.

birth, conſtantly incites him to the practice of virtue and goodneſs; whereas the bad one prompts him to all manner of vice and wickedneſs.

Nor were they aſſigned to men only: for ſeveral countries had their Genii, who therefore were called the [u] *Deities of the place.* Nay, [v] Genii were allotted to all houſes, and doors, and ſtables, and hearths: and becauſe the hearths were uſually covered with ſlates or bricks, therefore the God of the hearths was called *Lateranus:* but of theſe enough. Let us now proceed to the other inferior deities.

CHAP. IV.

The NUPTIAL *Gods and Goddeſſes.*

FIVE deities were ſo abſolutely neceſſary to all marriages, that none could be lawfully ſolemnized without them. They were [x] *Jupiter perfectus* or *adultus*, *Juno perfecta* or *adulta*, *Venus*, *Suada*, and *Diana:* Beſides which, ſeveral inferior Gods and Goddeſſes were worſhipped at all marriages.

[y] *Jugatinus* joined the man and the woman together in the yoke of matrimony.

Domiducus [z] guided the bride into the bridegroom's houſe.

Domitius was worſhipped, that the bride might be [a] kept at home, to look after the affairs of the family.

Manturna was worſhipped that the wife might never

---

u Numen loci. Virg. Æn. 7.

v Prud. in Symm. Laterculis extrui foci ſolebant. Lil. Synt. 1.

x Minores & Plebeii Dii.

y A jugo matrimonii dictus. Aug. de Civit. Dei. 4.

z Quod ſpouſim in ſponſi domum duceret. Idem. Ibid. & l. 9. c. 9.

a Ut ſponſam domi teneret.

never leave her huſband, but in all conditions of life [b] abide with him.

Then the Goddeſs *Virginenſis*, and alſo the Goddeſs *Cinxia Juno*, [c] was invoked when the virgin's girdle was unlooſed.

Priapus, or *Mutenus*, was alſo reckoned one of the nuptial Gods, becauſe in his filthy lap the bride was commanded to ſit, according to a very religious and modiſh cuſtom, forſooth!

Percunda, or *Parcunda*, was alſo worſhipped; St Auguſtin, mentioning her, adviſes us to [d] ſpare the modeſty of human nature.

[e] *Viriplaca* reconciles huſbands to their wives. A temple at Rome was dedicated to her, whither the married couple uſually repaired when any quarrel aroſe between them; and there opening their minds freely to each other without paſſion, they laid aſide all anger, and returned home together friendly.

The Goddeſs *Matuta*, [f] according to the opinion of ſome, was the daughter of Cadmus, whom the Greeks call *Leucothea*, or *Ino*. [g] The maid-ſervants were not ſuffered to come within her temple; but the married women admitted one of them, and afterwards buffeted her. Mothers prayed to this Goddeſs to ſend bleſſings on their ſiſter's children, but never prayed to her for their own: and therefore, while they were preſent at her ſacrifices, they carried not their own, but their ſiſter's children in their arms.

The Goddeſs *Mena* alſo preſided over women; [h] and was the ſame with the [i] moon.

And

---

b Ut cum marito ſemper maneret. c Auguſt. Ibid.
d Ut parcatur humanæ verecundiæ. Ibid.
e A placando viro. Val. Max. l. 2. c. 1.
f Ovid. Met. 3. g Plut. in Camillo, & Quæſt. Rom. 1.
h A menſtruis. i Etiam Græce luna dicitur.

And [k] *Februa* was employed in the ſame affair; he was ſo called for the ſame reaſon.

CHAP. V.

The Gods preſiding over Women with Child.

THREE Gods aſſiſted pregnant women when their aſſiſtance was aſked.

Pilumnus was one of the Gods of children: he was ſo called from the peſtle, [l] which the ancients pounded their corn with before they made their bread, or [m] becauſe he keeps off thoſe misfortunes which attend children.

Intercidona was the Goddeſs who firſt taught the art [n] of cutting wood with a hatchet to make fires.

Deverra was worſhipped as a Goddeſs, becauſe ſhe invented brooms, [o] by which all things are bruſhed clean, and thoſe diſtempers prevented that proceeded from naſtineſs.

The Sylvan Gods, who were always hurtful to pregnant women, were driven away by thoſe Deities, and the miſchief they invented was prevented. For as neither the trees, [p] ſays St. Auguſtin are cut down without an axe, nor bread made without a peſtle, nor things preſerved clean without a bruſh; ſo, ſince thoſe inſtruments are thought ſigns of good houſewifery, it was ſuppoſed that theſe wild unclean Gods would never dare to enter into the chamber of a breeding woman.

CHAP.

---

k A Februo, id eſt, purgo.
l A pilo.
m Quod mala ab infantibus pellit. Servius.
n Ab interciſione ſecuris.
o A ſcopis quibus verritur.
p Auguſtin. de Civit. Dei. 7.

CHAP. VI.

The Gods and Goddeſſes preſiding over Women in Labour.

THESE Goddeſſes aſſiſted women in travail, and promoted the happy birth of the child.

Juno Lucina[q] whoſe image was thus formed: One hand was empty, and ready as it were to receive the new-born babe: the other hand held a lighted torch, by which that light of life was ſignified, which all enjoy as ſoon as they are born.

Diana: (though [r] ſome make no difference between her and Lucina). Timæus ſpeaks very handſomely, [s] when he relates that Diana's temple was burnt the ſame night in which Alexander was born: '[t] It is, ſays he, no wonder ſhe was abſent from her 'houſe, when her aſſiſtance was neceſſary at the 'birth of Alexander.' She is called Solvizona; for when women lay in the firſt time, they looſed their zoan, or girdle, and dedicated it to Diana.

Egeria is ſo called, [u] from caſting forth the birth.

Proſa, *Prorſa*, or *Porrima*, (who was called alſo *Poſtverta* and *Anteverta*), looked after the birth of the child: [v] it was in her power to make the birth eaſy and regular, or difficult and prepoſterous.

Managenta [x] preſided alſo over the infant, both before and after his birth.

Laſtly, the Goddeſs *Latona*, of whom we have ſpoken in her place. It was thought that ſhe very much loved a dunghill-cock, becauſe a cock was preſent when ſhe brought forth Diana and Apollo; and

q Nat. Comes.
r Catull. Carm. ad. Dian. 12.
s Cicero de nat. Deor. l. 1.
t Theor. Idyll. 17.
u A partu egerendo.
v Gell. c. 19. Plutarch. Rom. l. 25.
x Ælian varia Hiſtoria.

and from hence ſome imagine that the preſence of a cock is neceſſary at theſe occaſions.

Nixii Dii, ſo called [y] from *ſtriving*, becauſe the mother and the child ſtruggle at that time: The mother ſtruggles through pain, and the child that it may come into the world.

CHAP. VII.

The Deities preſiding over Infants at the Time of their Birth, and after.

THESE Deities preſided over children in the time of their birth, and afterward. *Janus*, who opened [z] the door of life to them.

Opis, who [a] aſſiſted them when they came into the world.

Naſcio or *Natio*, a Goddeſs ſo called from a Latin word [b] ſignifying to *be born*.

Cunia, [c] who attends the cradle, and watches the infants while they lie and ſleep.

Camœna, [d] who ſings the deſtinies.

Vagitanus, or *Vaticanus*, [e] who takes care of them when they cry.

Levana, [f] from lifting them up from the ground. [g] For when a child was born, the midwife conſtantly laid the child on the ground; and the father, or, in his abſence, ſomebody appointed by him, lifted it from the ground; and from thence *tollere liberos* ſignifies *to educate children*.

Rumina, who milks the breaſt for the child. [h] *Ruma* is an old word ſignifying a *breaſt*.

Potinia, [i] who gives the infants drink.

Educa,

---

y Ab enitendo, quod eniteretur cum mater, tum fœtus. Auſon. Idyll. 12.

z Qui aperiret vitæ januam. a Quæ opem ferret.

b A naſcendo. Auguſtin. de Civitate. l. 4. c. 8 & 11.

c Quæ cunis præeſt. d A canendo. e A vagiendo.

f A levando. g Var. de vita pop. Rom 2.

h Auguſt. l. 4. c. 8. i A potando.

Educa, or *Eduſa*, from whom it receives its food.

Oſſilago, who [l] faſtens the bones and hardens the body.

Carna or *Carnea*, who [m] keeps the inward parts ſafe. To this Goddeſs they ſacrificed, upon the calends of June, bacon and cakes made of beans. Whence thoſe calends were called *Fabariæ*.

The Goddeſs *Nundina* was ſo called from [n] the ninth day of the child's age, which was the day of the purification: in which the name was given it, if it was a boy; if it was a girl, this ceremony was performed on the eighth day.

Statilinus or *Statanus*, who teaches infants [o] to ſtand and walk, and preſerves them from falling.

Fabulinus [p] who looked after them when they began to ſpeak.

Paventia was the Goddeſs [q] who preſerved them from frights.

CHAP. VIII.

The Gods and Goddeſſes preſiding over young and adult Perſons.

OUR ſeveral actions, after we have paſt the infant ſtate, are ſuppoſed to be under the protection of divers Gods.

Juventus, or *Juventas*, protects us in the beginning of our youth, [r] when we have thrown off the child's coat.

Agenoria excites men to [s] action.

Strenua

k Ab edendo. l Ab oſſibus.
m A carne. Vide Macrob. Saturn. l. 1. c. 2.
n A nono die, qui fuit dies luſtricus. Vide Macrob. Feſtum in voce *luſtricus*.
o A ſtando. p A fando. q Ab avertendo pavor.
r Auguſt. l. 4. c. 11. s Idem, l. 4. c. 16.

Strenua encourages us to [t] behave ourſelves ſtreuouſly and bravely upon all occaſions.

Stimula urges and ſtimulates us on to extraordinary actions.

Horta is the Goddeſs [u] who exhorts us to undertake noble enterpriſes. Her temple at Rome ſtood always open: and ſome call her *Hora*.

Quies had her temple without the city; and [v] was ſuppoſed to be the donor of peace and quietneſs.

Murcia renders men [x] lazy, idle, and dull.

Adeona, or *Abeona*, protects us ſo, that we have power to go in and out in ſafety.

Vibilia brings wanderers into the way again.

Vacuna protects the idle and lazy.

Feſſonia recreates and refreſhes the weary.

The Goddeſs *Meditrina* has her name from [y] healing; and her ſacrifices were called *Meditrinalia*, in which they drank new and old wine inſtead of phyſic.

The Goddeſs *Vitula* is ſo called from [z] leaping for joy: ſhe is the Goddeſs of mirth, which mitigates the toils of life.

The Goddeſs *Volupia*, from [a] pleaſure; for from her we receive it.

Orbona was worſhipped, that ſhe ſhould not leave parents [b] deſtitute of children.

Pellonia was thought to have great power [c] in driving away the enemy.

Numeria was worſhipped, that from her we might learn to [d] caſt accounts.

Sentia

---

t Varro, lib. 4. de Ling. lat.
u Plut. Quæſt. Rom. 14. v Aug. 4. 16.
x Murcidos reddit. Idem, Ibid.
y A medendo, Var. & Feſtus.
z A vitulando, id eſt, lætitia geſtienda. a Voluptate.
b Orbos liberis. c A pellendis hoſtibus. d A numerando.

Sentia was worſhipped, that we might imbibe juſt and honourable [c] ſentiments.

Angerona was the Goddeſs that removed the [f] anguiſhes of the mind, or elſe was ſo named from the ſquinancy. When the cattle of the Romans were almoſt wholly deſtroyed by this diſeaſe, they offered vows to her, and ſhe removed the plague.

Hæres Martia was one of the companions of Mars, and was worſhipped by thoſe who obtained an inheritance.

Stata, or *Statua Mater*, was worſhipped in the forum, that it ſhould not be burnt, or ſuffer damage by frequent fires, which happened there in the night.

The Goddeſs *Laverna* was the protectreſs of thieves, who, from her were named *Laverniones*: [h] they worſhipped her, that their deſigns and intrigues might be ſucceſsful. [i] Her image was a head without a body.

The God *Avercuncus* was thought to [k] repel and prevent misfortunes.

Conſus ſuggeſted good [l] counſel in the management of affairs.

Catius made men [m] circumſpect, acute, and wiſe.

Volnmnus and *Volumna* were ſo named, becauſe through their means men [n] were willing to follow things that are good.

Honorius, the God from whom they begged honours. *Alius Locutius* was worſhipped on this occaſion: [o] a common ſoldier reported, that in the night he heard a voice ſay, *The Gauls are coming*. No body minded what he ſaid, becauſe he

e A ſentiendo Feſt. Jul. Modeſt.
f Ut pelleret angores enimi. g Ut arceret anginam.
h Feſt. id. ibid. i Scalig. in Feſt.
k Ab averruncando, id eſt, avertendo mala.
l A conſulendo. m Quod homines cautos redderet.
n A volendo, quod ejus conſilio bona velient.
o Auguſt. l. 2. c. 21 Valer. Maximus.

was a poor fellow. After the Gallic war, Camillus adviſed the Romans to expiate their offence in neglecting this nocturnal voice which forewarned them of the Gallic war, and the enſuing diſtruction, and a temple was thereupon dedicated in Via Nova to Aius Locutius.

Among the Ethiopians, or the Aſſyrians and Perſians, *Pæna* and *Beneficium*, (Puniſhment and Favour), were reckoned in the number of the Gods. For the former was eſteemed the diſtributer of evil, the other the diſpenſer of good things.

CHAP. IX.

The Gods aſſigned to the ſeveral Parts of the human bodies.

A PARTICULAR God was aſſigned and aſcribed to every member of the body of man.

The head was ſacred to [q] Jupiter, the breaſt to Neptune, the waiſt to Mars, the forehead to Genius, the eye-brows to Juno, the eyes to Cupid, the ears to Memoria, the right-hand to Fides, the back and the hinder parts to Pluto, the loins to Venus, the feet to Mercury, the knees to Miſericordia, the ankles and ſoles of the feet to Thetis, and the fingers to Minerva.

The aſtrologers aſſign the parts of the body to the celeſtial conſtellations in another manner, thus: [r] The head they aſſign to Aries, the neck to Taurus, the ſhoulders to Gemini, the heart to Cancer, the breaſt to Leo, the belly to Virgo, the loins to Libra, the ſecrets to Scorpio, the thighs to Sagittarius, the knees to Capricorn, the legs to Aquarius, and the feet to Piſces.

q Servius in Georg.

r Firmec. & Manilius apud Lil. Gyr. Synt, 1.

CHAP. X.

The Funeral Deities.

THE chief of the funeral Deities is *Libitina*; whom ſome account to be the ſame as Venus, ſince her name is derived [s] from *luſt* or *concupiſcence*: but others think that ſhe was Proſerpine. In her temple all things neceſſary for funerals were ſold or let. Libitina ſometimes ſignifies the *grave*, and Libitinarii thoſe men who were employed in burying the dead. Porta Libitina, at Rome, was that gate through which the dead bodies were carried to be burnt; and *Rationes Libitinæ*, Suetonius, ſignifies thoſe accounts which we call the *bills of mortality*, or the *weekly bills*.

PART

[s] Ita dicta á libitu vel libidine.

PART IV.

Of the *Dii Indigetes* and *Adſcriptitii*, the SEMI-DEI and HEROES.

CHAP. I.

M. THIS now is the laſt diviſion of the fabulous Pantheon, in which you ſee exactly deſcribed the images of the Indigetes or Semi-Dei, and the Heroes. I told you at firſt who the Dii Adſcriptitii and the Indigetes were, and from whence they were ſo called.

P. I remember it perfectly, and will be attentive to hear a further account of them.

M. The *Semidei*, Ἡμίθεοι [*Hemitheoi*] or demi gods, were thoſe who had human bodies, ſacred minds, and celeſtial ſouls: they were born in this world for the good and ſafety of mankind. [a] Labeo, in St Auguſtine, diſtinguiſhes them from the Heroes. He thinks that Heros was one of Juno's ſons, and that the name *Heros* is derived from Ἥρα [*Hera*], Juno's name in the Greek language. [b] Others think that the word comes from ἔρα [*era*], the earth; becauſe mankind owe their original to it. [c] Others, again, think it comes from ἔρως [*eros*], *love*; for heroes are the moſt illuſtrious product of love, and are themſelves, as Hierocles obſerves, full of love. But others think that this name is derived from ἐρέω [*ereo*] *to*

 plead;

a Lib. 10. c. 21. b Interpr. Homeri apud. Lil. Gyr. ſynt. 1.
c Plat. in Cratylo.

plead; and is given them, becauſe heroes are very elegant, and moſt powerful and ſkilful in rhetoric. Or, laſtly, it is thought that the word comes from ἀρετὴ [*arete*], *virtue*; for heroes are endued with many virtues, But let us ſpeak particularly concerning ſome of theſe heroes, of whom the moſt famous was Hercules.

CHAP. II.

SECT. I. HERCULES. *His Birth.*

THERE were many Hercules's; but (as [d] Tully ſays) the famous actions of them all are aſcribed to him who was the ſon of Jupiter by Alcmena, the wife of Amphytrio king of Thebes.

When Amphytrio was abſent, [e] Jupiter put on his ſhape and dreſs, and came to Alcmena; who thinking that her huſband was returned, entertained the deceitful God both at a table and at bed; and had by him a ſon, whoſe limbs were ſo large, his conſtitution ſo rebuſt, and every part of his body ſo full of vigour, that Jupiter was forced to join three Nights together, and employ them all in producing a ſon of ſuch marvellous ſtrength. Before this adultery, Alcmena had conceived a ſon by her huſband. This ſon and Hercules were twins; his name was *Iphiclus:* [f] he was wonderfully ſwift in running.

When Juno had diſcovered Jupiter's adultery, ſhe

d De Nat. Deorum, l. 2,

e Natalis Comes. Lil. Gyr.

f " Nam ſuper extremas ſegetum currebat ariſtas
" Nec ſiccos fructus lædebat pondere plantæ."
Orph. in Hymn.

He over ſtanding corn would run, and ne'er
In his ſwift motion bruiſe the tender ear.

Pl. XXIII.

ſhe began to hate Hercules ſo violently, that ſhe endeavoured with might and main to ruin him. Firſt, ſhe obtained an edict from Jupiter, which ſhe endeavoured to turn to his utter deſtruction; for the wife of Sthenelus king of Mycenæ was big with Euriſtheus at the ſame time when Alcmena was big with Hercules. Jupiter ordained, that whichſoever of the two children was born firſt, he ſhould be ſuperior to the other: Juno accelerated Euriſtheus's birth; ſo that he was born after ſeven months, and came unto the world before Hercules. Again, ſhe ſent two vipers to deſtroy him when he lay crying in the cradle: but it was in vain; for the valiant infant graſped them in his hands till they periſhed by his graſp, [g] as we are told by Ovid. [h] At length, by the meditation of Pallas, Juno was reconciled to the noble youth, and let him ſuck her breaſts: but he ſucked with ſuch violence, that he hurt her breaſts; wherefore ſhe put him away, and ſome of her milk was ſpilt; but it was not loſt, for it fell upon the ſky and made the milky way, which is in Greek called γαλαξια [*Galaxia*]. Some of it paſſed through the clouds and fell upon the earth; and where it fell, lilies ſprang up; from whence ſome call thoſe flowers [i] the *roſes of Juno*.

Sect. II. *Names of Hercules.*

HE had two proper names, *Hercules* and *Alcides*; but his ſurnames are innumerable. His parents called him [k] *Alcides*, from his extraordinary ſtrength; becauſe he greatly excelled all mankind in ſtrength.

g " Tene ferunt geminos preſſiſſe tenaciter angues.
" Cum tener in cunis jam Jove dignus eras?" Ov. Epiſt
You kill'd two ſerpents with your infant-hand,
Which then deſerv'd Jove's ſceptre to command.
h Eumolph. 1. de Myſteriis. i Roſæ Junoniæ. Lil. Gyr
k Ab Αλκη robur.

He was afterwards called *Hercules*, [1] from the glory which Juno cauſed him. For her hatred and unkindneſs toward him was the great means of the increaſe of his glory: Becauſe when ſhe expoſed him to the greateſt dangers, ſhe made his glory and honour moſt illuſtrious; and by enjoining him ſo many labours, ſhe only exerciſed his patience and courage.

The ſurnames I chooſe rather to omit, becauſe it is plain that he derived them either from the places where his mighty fates were done, or from the actions that he performed with applauſe and honour; which I will carefully and diſtinctly recount: they are called *Hercules's labours*; ſo great was the pains, and ſo infinite the toil of them.

Sect. III. *The labours of Hercules.*

HERCULES was ſubjected to Euriſtheus, not only by the edict of Jupiter and unkindneſs of Juno, but beſides, the oracle of Apollo at Delphos adviſed and perſuaded him to ſubmit himſelf, and obey Euriſteus's commands; and eſpecially to undergo willingly the twelve labours which his maſter ſhould lay upon him. Hercules obeyed the fates, and ſerved Euriſtheus twelve years; and performed the moſt dangerous and difficult commands with a ſuitable courage and ſucceſs. Some ſay that Hercules ſerved him voluntarily, and performed theſe difficult taſks, to ſhew how great love he bore Euriſtheus. Though Hercules performed an infinite number of great and memorable actions, twelve are eſpecially celebrated: and thoſe twelve are compriſed in as many Latin [m] verſes, tranſlated out of the Greek.

The

---

1 Juno Græcè dicitur ἥρα & κλέος gloria; unde nomen Hercules.

m " Prima Cleonici tolerata ærumna leonis.
" Proxima Lernæam ferro & face contudit hydram,

" Mox

The particular account of theſe twelve is this.

I. He tore in pieces, with his nails, [n] the lion in the wood of Nemæa, which ſome ſay fell from the orb of the moon, and was invulnerable by any weapon. This place was alſo named *Cleone*, from whence the lion was alſo called *Cleoneus*. This was the firſt labour of Hercules. He ſkinned the lion, and with the ſkin he made him a ſhield and breaſt-plate.

II. There was a hydra, a ſerpent, in the lake Lerna, in the field of Argos, that had ſeven heads; ſome ſay nine, others fifty. When any of theſe heads were cut off, another inſtantly ſprang up in the place of it, unleſs the blood which iſſued from the wound was ſtopped by fire. Iolaus the ſon of Iphiclus procured for him lighted brands from the neighbouring wood; and with them Hercules ſtaunched the blood iſſuing from the wounds he

" Mox Erymantheum vis tertio perculit aprum.
" Æripedis quarto tulit aurea cornua cervi.
" Stymphalidas pepulit volucres diſcrimine quinto.
" Threiciam ſexto ſpoliavit Amazona Baltheo.
" Septima in Augeæ ſtabulis impenſa laboris.
" Octava expulſo numeratur adorea tauro.
" In Diomedeis victor jam nona quadrigis,
" Geryone extincto decimam dat Iberia palmam.
" Undecimum mala Heſperidum diſtracta triumphum.
" Cerberus extremi ſuprema eſt meta laboris."

——— The Cleonian lion firſt he kills,
With fire und ſword then Lerno's peſt he quells.
Of the wild boar he clears th' Er'manthean fields,
The braſs-foot ſtag with golden antlers yields.
He Stympha clears of man devouring birds,
And next the bouncing Amazon ungirds.
The ſtables of king Augeas he cleans,
The Cretan bull he vanquiſhes and chains,
Diomede's horſes him their conqu'ror own,
Then he brings low three-headed Geryon.
Heſperian apples next his name advance,
And his laſt labour Cerberus unchains,

n Eurip in Hercule Infan.

made. This ſeaſonable aſſiſtance was not forgotten; for when Iolaus was grown to decrepid age, Hercules [d] by his prayers reſtored his youth to him again.

III. He bound the wild boar, whoſe fierceneſs and bigneſs were equally admirable, in the mountain Erymanthus of Arcadia; and afterward brought it to Euriſtheus.

IV. He was ordered to bring to Mycenæ a hind whoſe feet were braſs and horns gold. Nobody dared to wound her, becauſe ſhe was conſecrated to Diana; nor could any body out-run her: yet Hercules hunted her a year on foot, and catched her, and brought her away on his ſhoulders.

V. He partly killed and partly drove away the birds called *Stymphalides*, from the lake Stymphalus, which uſed to feed upon man's fleſh.

VI. He defeated the army of the Amazons, and took from Hippolyte their queen the fineſt belt in the world.

VII. He, in one day, cleanſed the ſtable of Augeas, by turning the courſe of a river into it. This ſtable had never been cleanſed, although three thouſand oxen ſtabled in it thirty years. Whence, when we expreſs a work of immenſe labour and toil in proverbial ſpeech, we call it *cleanſing the ſtable of Augeas.*

VIII. He tamed a great bull that did innumerable miſchiefs to the iſland of Crete, and brought him bound to Euriſtheus.

IX. He overcame Diomedes, the moſt cruel tyrant of Thrace, who fed his horſes with the fleſh of his gueſts. Hercules bound him, and threw him to be eaten by thoſe horſes to which the tyrant expoſed others.

X. He overcame in war Geryon King of Spain, who

---

d Ovid. Metam. l. 9.

who had three bodies: we ſaw him before in hell. He took likewiſe his bay oxen, who ate man's fleſh, and brought them into Italy, when he had killed the dragon with ſeven heads, and the two-headed dog who guarded them.

XI. He killed the dragon who watched, and then carried away the golden apples in the gardens of the Heſperides; from whence perhaps he is called [p] *Melius:* and apples were offered up in his ſacrifices. When, in Bœotia, no bull (or ſheep) could be procured at the time of ſacrifice, they took an apple, and ſtuck it into four ſtraws, which repreſented four legs, and two others inſtead of horns, and again another for a tail, and offered Hercules this apple inſtead of a victim.

XII. Laſtly, he was commanded by Euriſtheus to go down into hell, and bring away from thence the dog Cerberus. This he performed without delay, and bound the three-headed monſter in a triple chain; and by force brought with him up to the earth the dog, who ſtrove and reſiſted in vain. When Cerberus ſaw the light he vomited, and from thence the poiſonous herb [q] wolf's-bane ſprang. Theſe are the twelve labours of Hercules.

P. Pray, Sir, let me a little interrupt you now, as I want you to ſatisfy ſcruples: Why could not Juno, his enemy, hinder his birth? Secondly, I know that many mention more than twelve labours of Hercules.

M. What you call an interruption, Palæophilus, is both ſeaſonable and acceptable to me; becauſe it recalls a thing to my memory that I had forgot and gives me an occaſion of mentioning ſomething which ought not to be omitted. Know, therefore, that Juno deſigned to kill him in his mother's womb, or elſe deſtroy him immediately after his

p Μηλον Græce ſignificat malum vel pomum.
q Aconitum

birth; and to perform it, contrived a plot: but Alcmena's ſervant Galanthis prevented it; for ſhe cheated Juno, and told her that Alcmena had brought forth a ſon. Juno believed her; and thinking that her contrivances were ineffectual, ſhe deſiſted; and then Alcmena brought forth Hercules without trouble. But the deceit of Calanthis was puniſhed, for ſhe was turned into a [r] weaſel; and becauſe Galanthis offended by her mouth, therefore the weaſel brings forth her young at her mouth with great pain and anguiſh.

As for the labours of Hercules, I confeſs that they were more than twelve (though theſe principally were called *Hercules's labours.*) If you pleaſe, we will continue our account of him thus:

XIII. He vanquiſhed the enormous giant Antæus, the ſon of the earth, who was above ſixty-four cubits high. He was barbarous to all ſtrangers; for he forced them to wreſtle with him, and then choaked them. Hercules threw this giant down thrice, and perceived that he recovered new ſtrength as oft as he touched the earth; wherefore he lifted him in his arms from the ground, and pinched and ſqueezed him till he burſt and died.

XIV. Buſiris the tyrant uſed to ſacrifice all the ſtrangers which he caught to his father Neptune, till Hercules ſacrificed both him and his ſon upon the ſame altar.

XV. He killed the giants Albion and Bergion, who intended to ſtop his journey; and when in the fight his arrows were conſumed, ſo that he wanted arms, [s] he prayed to Jupiter, and obtained from him a ſhower of ſtones, with which he defeated and put to flight his adverſaries. This, they ſay, happened in that part of France, [t] which was anciently

---

r Muſtela. Græ. γαλη dicitur.
s Cato in Orig.
t Mela, l. 26. Georg.

ciently called *Gallia Narbonenſis*; which place is called [u] the *Stony Plain*.

XVI. When Atlas was weary of his burden, Hercules took the heavens upon his own ſhoulders.

XVII. He overcame the robber Cacus, who ſpit fire, and ſtrangled him.

XVIII. He ſhot the eagle that devoured the liver of Prometheus as he lay chained to the rock.

XIX. He ſlew Theodamus the father of Laomedon becauſe he denied to give him victuals: but he took Hylas with him, and was very kind to him.

XX. He delivered [v] Heſione, daughter of Laomedon king of Troy, from the whale (to which ſea-monſter ſhe was expoſed) in this manner: he ſuddenly raiſed a bank in the place where Heſione was to be devoured, and [x] ſtood armed before it; and when the whale came ſeeking his prey, Hercules leaped into his mouth, and ſliding down into his belly, he ſpent three days in tearing the monſter's belly: but at length he burſt through ſafe, and loſt his hair. Laomedon after this broke his word, and refuſed to give Hercules the reward he promiſed: wherefore he took by force, and pillaged the city of Troy; giving to Telamon, who firſt mounted the wall, the Lady Heſione as a part of the booty.

XXI. He overcame Achelous, the ſon of Oceanus and Terra (they fought for Deianira, who was betrothed to them both), though Achelous firſt turned himſelf into a ſerpent, then into a bull; for plucking one of his horns off, he obliged him to yield. Achelous purchaſed his horn again, giving Amalthea's horn in its ſtead. The meaning whereof is this: Achelous is a river of Greece, whoſe courſe winds like a ſerpent; its ſtream is ſo rapid, that it makes furrows where it flows, and a noiſe like the roaring of a bull, (and indeed it is com-

u Campus Lapideus.

v Ovid. Metam. 11.

x Andrætus Tenedi in Navig. Prop.

mon among the poets to compare a river to a bull.) This river divided itſelf into two ſtreams; but Hercules with banks forced it into one channel, *i. e.* he broke off one of the horns or ſtreams. The lands thus drained become fertile; ſo that Hercules is ſaid to have recieved the horn of plenty.

XXII. Deianira was daughter of Oeneus king of Ætolia. Hercules carried her to be married, and they were ſtopped by a river: but the Centaur Neſſus proffered to carry Deianira over upon his back. Neſſus, when ſhe was over, endeavoured to raviſh her; which Hercules obſerving while he ſwam, ſhot him with an arrow. When Neſſus was dying, he gave Deianira his bloody coat, and told her, if a huſband wore that coat, he would never follow unlawful amours. The credulous lady long after experienced the virtue of it far otherwiſe than ſhe expected: for Hercules, who had ſurmounted ſo many and ſo great labours, was at length overcome by the charms of Omphale queen of Lydia: he ſerved her, and changed his club into a diſtaff, and his arrow into a ſpindle. His love alſo to Iole, daughter of Eurytus king of Oechalia, brought on him deſtruction. For his wife Deianira being deſirous of turning him from unlawful amours, ſent him Neſſus's coat to put on when he went to ſacrifice; which drove him into ſuch diſtraction, that he burned himſelf on the pile he had raiſed, and was accounted among the number of the Gods.

CHAP. III.

JASON.

JASON, ſon of Æſon king of Theſſalia and Alcimede, was an infant when his father died, ſo that his uncle Pelias adminiſtered the government. When he came to age, he demanded poſſeſſion of the crown; but Pelias adviſed him to go to Colchis, under

under pretence of gaining the golden fleece though his intention was to kill him with the labour and danger of the journey.

P. What golden fleece was that?

M. It was the hide of a ram of a white or a purple colour, which was given to Phryxus, ſon of Athamas and Nephelet by his mother. Phryxus and his ſiſter Helle, fearing the deſigns of their ſtep-mother Ino, got on this ram to ſave themſelves by flight. But while they ſwam over the narroweſt part of Pontus, Helle, affrighted at the toſſing of the waves, fell down; whence the ſea was named the *Helleſpont*. Phryxus was carried over ſafe, and went to Æta king of Colchis, a country of Aſia, near the Pontus, where he was kindly received, and ſacrificed the ram to Jupiter, or Mars, who afterwards placed it among the conſtellations. Only his hide or fleece was hung up in a grove ſacred to Mars. It was called the *golden fleece*, becauſe it was of a golden colour, and guarded by bulls that breathed fire from their noſtrils, and by a vaſt and watchful dragon, as a ſacred and divine pledge, and as a thing of the greateſt importance.

P. Did Jaſon carry away the fleece?

M. Yes. He went on board a ſhip called *Argo*, from the builder of that name; and chooſing forty-nine noble companions, who from the ſhip were called *Argonautæ*, (among whom were Hercules, Orpheus, Caſtor, and Pollux), in his voyage he viſited Hipſyphile queen of Lemnos, who had twins by him. Then after a long voyage and many dangers, he arrived at Colchis, and demanded the golden fleece of king Æta; who granted his requeſt, on condition that he tamed the bulls who guarded it, whoſe feet were of braſs, and who breathed fire; and killed the dragon, and ſowed his teeth in the ground; and, laſtly, deſtroyed the ſoldiers which ſprung from the ground where theſe teeth

were ſown. Jaſon undertook the expedition on theſe conditions, and was delivered from manifeſt deſtruction, by the aſſiſtance of Medea the king's daughter, who was in love with him. For obſerving her directions, he overcame the bulls, laid the dragon aſleep, carried away the fleece, and fled by night, carrying Medea with him, whom he afterwards married.

P. What did king Æta do then?

M. He purſued them; but Medea, to ſtop his purſuit, tore her brother Abſyrtus (who went with her) in pieces, and ſcattered his limbs on the road. When her father ſaw the torn members of his ſon, he ſtopped to gather them up: ſo Jaſon and the Argonautæ returned to their own country, where Medea by her charms reſtored Jaſon's father, the old decrepid Æſon, to youth again; though ſome ſay that Æſon died before their return. The daughters of Pelias were ſo affected by this miraculous cure, that (deſiring that their father might recieve the like benefit) they were eaſily induced, through miſtaken duty and unſkilful kindneſs, to tear their father in pieces; fooliſhly and ridiculouſly hoping that he, like Æſon, would become young again. After this Jaſon hated Medea, and divorcing himſelf from her, he married Creuſa, the daughter of Creon king of Corinth; and Medea, to revenge his perfidy not only murdered the two children that ſhe had by him, in his own ſight; but in the next place, incloſing fire in a little box, ſhe ſent it to Creuſa, who opened the box, and, by the fire which burſt out of it, was burnt, together with the whole court. After ſhe had done this, the admirable ſorcereſs flew by magic art to Athens. Some write, that ſhe was again reconciled to Jaſon. But what has been ſaid is enough for this Hero; let us proceed to another, which ſhall be Theſeus.

CHAP.

CHAP. IV.

THESEUS.

P. WHO were the parents of Theſeus?

M. Æthra was his mother, and Ægeus king of Athens his father. Minos king of Crete made war againſt Ægeus, becauſe the Athenians had diſhonourably and barbarouſly killed his ſon, who carried the prize in the games from them all. When he had baniſhed the Athenians, he impoſed this ſevere condition upon them, that they ſhould ſend ſeven of the moſt noble youths of their country into Crete by lot every year. In the fourth year the lot fell upon Theſeus, which mightily grieved and troubled his father Ægeus. Theſeus went on board a ſhip, whoſe ſails and tackle were black; and received this command from his father, if by the propitious Providence of heaven he eſcaped the dangers, and did return ſafe unto his own country again, that then he ſhould change his black ſails into white ones, that his father, being aſſured of his ſafety by that ſignal, might be ſenſible of that happineſs as ſoon as might be.

P. And what was the event of that voyage?

M. The event was fortunate to Theſeus, but very unfortunate to his father Ægeus: for when Theſeus came to Crete, he was ſhut up in the labyrinth; but he ſlew the Minotaur, and eſcaped out of that inextricable priſon by the help of Ariadne. After this he ſet ſail for Athens in the ſame mournful ſhip in which he came to Crete; but forgot to change his ſails, according to the inſtructions which his father had given him; ſo that when his father beheld from a watch-tower the ſhip returning with black ſails, he imagined that his ſon was dead, and caſt himſelf headlong into the ſea; which was afterwards

terwards called [y] the *Ægean Sea*, from his name and deſtiny.

P. Who was that Ariadne?

M. She was the daughter of Minos king of Crete. She was violently in love with Theſeus, and delivered him [z] out of the labyrinth by the means of a thread. She followed him in his return to the iſland of Naxus, and there Theſeus perfidiouſly and ungratefully left her. But Bacchus pitied her miſerable condition, and married her, and gave her a crown that was illuminated with ſeven ſtars, which he had before received from Venus. This crown was called *Gnoſſa Corona*; and Ariadne herſelf was ſurnamed *Gnoſſis*, from the city of that name in Crete. After the death of Ariadne, the ſame was carried among the ſtars, and made a conſtellation in the heavens. It was thought that Diana cauſed the death of Ariadne, becauſe ſhe preſerved not her virginity.

P. What great actions did Theſeus perform?

M. His actions were ſo famous, that they accounted him one of the Herculeſes. For. 1. He killed the Minotaur. 2. He overcame the Centaurs. 3. He vanquiſhed the Thebans. 4. He defeated the Amazons. 5. He went down into hell, and returned back into the world again.

P. Why did he go down into hell?

M. He and Pirithous, his moſt intimate friend, the lawful ſon of Ixion, which he had by his wife, agreed never to marry any woman except Jupiter's daughters. Theſeus married Helena the daughter of Jupiter and Leda, and none of Jupiter's daughters remained on earth for Pirithous; wherefore they both went down into hell to ſteal Proſerpine away from her huſband Pluto. As ſoon as they entered hell, Pirithous was unfortunately torn in pieces

---

y Ægeu mare. z Propert. l. 3. Eleg. 17.

pieces by the dog Cerberus; but Theſeus came alive into the palace of Pluto, who fettered him, and kept him till Hercules was ſent into hell by Euriſtheus to reſcue him.

P. And who were thoſe Amazons that you mentioned juſt now?

M. They were women animated with the ſouls and bravery of men; a military race inhabiting that part of Scythia which is waſhed by the river Tanais. They were called *Amazons*, [a] either becauſe they cut off one of their breaſts, or [b] becauſe they lived together without the ſociety of men. They were a nation of women; who, that the country might have inhabitants, and not be depopulated when the preſent race of women died, admitted the embraces of the neighbouring men, and had children by them: they killed the boys at their birth, but brought up the girls: they cut off their right breaſt, that they might more conveniently uſe their hands in ſhooting their arrows and brandiſhing their weapons againſt their enemy. Theſe female warriors, by their frequent excurſions, became poſſeſſors of a great part of Aſia; when Hercules, accompanied with Theſeus, made war upon them, and defeated them; and taking Hyppolyte their queen priſoner, gave her in marriage to Theſeus.

Theſeus had by Hippolyte his ſon Hippolytus, who was very beautiful, and mightily addicted to hunting, and a remarkable lover of chaſtity: for when [c] Phædra his ſtepmother, (the daughter of king Minos, whom Theſeus had preferred to her ſiſter Ariadne) ſolicited him to commit wickedneſs when he was a grown man, he refuſed to comply. This repulſe provoked her ſo much, that when her huſband returned, ſhe accuſed him wrongfully, as if he had offered to raviſh her. Theſeus gives ear to

a Ab α privativo, et μαζος mamma.
b Ab αμα ſimul, et ζην vivere. c Ovid. in Ep. Phædr.

to this wicked woman, and believes her untruth againſt his ſon Hyppolytus; who perceiving it, fled away in his chariot. In his flight he met ſeveral monſtrous ſea-calves, which frighted his horſes ſo that they threw him out of his ſeat, his feet were entangled in the harneſs, and he was dragged through the thickets of a wood, and miſerably torn to pieces. Æſculapius afterwards, at the requeſt of Diana, reſtored him to life again. But he however left Greece, and came into Italy; where, changing his name, he called himſelf *Virbius*, [d] becauſe he had been a man twice. Phædra was gnawn with the ſtings of her own conſcience, and hanged herſelf. And not long after, Theſeus being baniſhed from his country, ended an illuſtrious life with an obſcure death.

CHAP. V.

CASTOR *and* POLLUX.

P. WHO are thoſe two handſome, beautiful young men that ride upon white horſes?

M. They are twin brothers, [e] the ſons of Jupiter and Leda; their names are *Caſtor* and *Pollux*.

P. What Leda was that?

M. The wife of Tyndarus king of Laconia, whom Jupiter loved, but could not ſucceed in his amour till he changed himſelf into a ſwan; [f] which ſwan was afterwards made a conſtellation. In this form he gained the mutual love of Leda, by the ſweetneſs of his ſinging; and flying into her boſom, as it were, that he might ſecure himſelf from the violence of an eagle which purſued him, he enjoyed

d Quod vir bis eſſet. e Pind. in Pythag.
f Manil. Aſtron 1.

Pl XXIV

BIBLIOTHECA · BODLEIANA

ed her, though ſhe was then big with child by her huſband. Leda brought forth two eggs, which were hatched, and produced the twin-brothers which you ſee.

P. You mean, that one came out of one egg, and the other out of the other egg.

M. No; out of the egg which Leda had conceived by Jupiter, came Pollux and Helena, who ſprang from divine ſeed, and were therefore immortal. But out of the other, which ſhe conceived by Tyndarus her huſband, [g] came Caſtor and Clytemneſtra; who were mortal, becauſe they were begotten by a mortal father. Yet both Caſtor and Pollux are frequently called *Tyndaridæ* by the poets, as Helena is alſo called *Tyndaris*, from the ſame king Tyndarus.

P. What memorable actions did Caſtor and Pollux perform?

M. They both accompanied Jaſon when he ſailed to Colchis; and when he returned from thence, recovered their ſiſter Helena from Theſeus, who had ſtolen her, by overcoming the Athenians that fought for him, to whom their clemency and humanity was ſo great after the defeat, that the Athenians called them [h] the *ſons of Jupiter*; from whence white lambs were offered upon their altars.

[i] But although they were born both at the ſame birth, and, as ſome think, out of the ſame egg, yet their tempers were different.

P. What end had they?

M. Caſtor being (as ſome ſay) a mortal perſon, was killed by Lynceus: whereupon Pollux prayed to Jupiter to reſtore him to life again, and confer an

---

g 1 Sat. Hor. h Διοσκουροι, id eſt, Jovis filii, Hom. in Hymn.

i "Caſtor gaudet equis: ove prognatus eodem,
" Pugnis: quot capitum vivunt, totidem in ſtudiorum
" Millia."

As many men, ſo many their delights.

an immortality upon him: but this could not be granted. However, he obtained leave to divide his immortality betwixt himſelf and his brother Caſtor: and thence it came to paſs, [k] that they lived afterwards by turns every other day; or, as others ſay, every other fortnight. After the death of Caſtor, a kind of pyrrhick, or dance in armour, was inſtituted to his honour: which was performed by young men armed, and called [l] *Caſtor's dance.*

At length they both were tranſlated into the heavens, and made a conſtellation, which is ſtill called *Gemini;* and when one of them riſes, the other ſets. Sailors eſteem thoſe ſtars lucky and proſperous to them, [m] becauſe when the Argonauts were driven by a violent tempeſt, two lambent flames ſettled upon the heads of Caſtor and Pollux, and a calm immediately enſued, and from thence a virtue more than human was thought to be lodged in theſe youths: but if only one flame appeared, they called it *Helena*; and it was eſteemed fatal and deſtructive to mariners.

There was a famous temple dedicated to Caſtor and Pollux in the forum at Rome; for it was believed, that in the dangerous battle of the Romans with the Latins, they aſſiſted the Romans, riding upon white horſes.

From hence came that form of ſwearing by the temple of Caſtor, which women only uſed, ſaying, [n] *Ædcaſtor:* whereas when men ſwore, they uſually ſwore by Hercules; uſing the words, [o] *Hercule, Hercle,*

---

k "Sic fratrem Pollux alterna morte redemit,
"Itque reditque viam." Virg. Æneid. 6.
Thus Pollux, offering his alternate life,
Could free his brother. They did daily go
By turns aloft, by turns deſcend below.

l Plin. l. 7. c. 5. 7. ap. Nat. Com. m Hor. l. 3. Carm.

n Ædcaſtor, & Ædepol, id eſt, per ædem Caſtoris & Pollucis.

o Paſſim apud Terent. Plaut. Cicer. &c.

Hercle, Hercules, Mehercules, Mehercule. But both men and women ſwore by the temple of Pollux, uſing the word *Edepol*, an oath common to them both.

P. But what became of Clytemneſtra?

M. Clytemneſtra was married to Agamemnon, whom, after his return from the ſiege of Troy, ſhe killed, by the help of Ægiſtheus, (with whom in the mean time ſhe lived in adultery): ſhe attempted alſo to kill his ſon Oreſtes; which ſhe had done, [p] if his ſiſter Electra had not delivered him at the very point of deſtruction, ſending him privately to Strophius king of Phocis; where, after he had lived twelve years, he returned into his own country, and ſlew both Clytemneſtra and Ægiſtheus. He killed alſo Pyrrhus in the temple of Apollo; becauſe he had carried away Hermione the daughter of Menelaus, who was firſt betrothed to Oreſtes. Wherefore the Furies tormented him; neither could he obtain deliverance from them, till he had expiated his wickedneſs at the altar of Diana Taurica, whither he was conducted by Pylades his friend, his perpetual companion, and his partner in all his dangers; [q] whoſe friendſhip was ſo cloſe and ſacred, that either of them would die for the other.

P. Who was that Diana Taurica?

M. The Goddeſs Diana, that was worſhipped in Taurica Cherſoneſus, or Cherroneſus, a peninſula ſo called from the Tauri, an ancient people of Scythia Europæa. [r] This Goddeſs was worſhipped with human victims; the lives and the blood of men were ſacrificed to her. When Oreſtes came thither, Iphigenia his ſiſter, the daughter of Agamemnon, was prieſteſs to Diana Taurica; ſhe was made prieſteſs on the following occaſion:

Agamemnon, king of the Argivi, was by the com-

---

p Sophocl. in Electr. Euripid. in Oreſt. q Cicero de amicitia.
r Euripid. in Iphig. in Taur.

common conſent of the Grecians, appointed general in their expedition againſt Troy; and, as I ſaid before, after the war was ended, and Troy taken, was killed when he returned home by his own wife Clytemneſtra. This Agamemnon killed a deer by chance, in the country of Aulis, which belonged to Diana; the Goddeſs was angry, and cauſed ſuch a calm, that for want of wind the Grecian ſhips bound for Troy were fixed and immoveable: hereupon they conſulted the ſoothſayers: who anſwered, [s] That they muſt ſatisfy the winds and Diana with ſome of the blood of Agamemnon. Wherefore Ulyſſes was forthwith ſent away to bring Iphigenia the daughter of Agamemnon, from her mother by a trick, under the pretence of marrying her to Achilles. And whilſt the young lady ſtood at the altar to be ſacrificed, the Goddeſs pitied her, and ſubſtituted a hind in her ſtead, and ſent her into Taurica Cherſoneſus; where, by the order of king Thyas, ſhe preſided over thoſe ſacrifices of the Goddeſs which were ſolemnized with human blood. And when Oreſtes was brought thither by the inhabitants to be ſacrificed, he was known and preſerved by his ſiſter. After which Thyas was killed, and the image of Diana, which lay hid among a bundle of ſticks, was carried away; and from hence Diana was called *Faſcelis*, from *faſcis*, a *bundle*.

CHAP. VI.

PERSEUS.

PERSEUS was the ſon of Jupiter by Danæ, the daughter of Acriſius, [t] who was ſhut by her father in a very ſtrong tower, where no man could come

s Eurip. in Iphig. in Taur. t Pauſan. in Corinth.

come to her; becauſe her father had been told by an oracle, that he ſhould be killed by his own grandchild. But nothing is impregnable to love: for Jupiter, by changing himſelf into a ſhower of gold, deſcended through the tiles into the lady's boſom, and when he had enjoyed her, he left her with a full purſe and a big belly. [u] Horace tells the ſtory very ingeniouſly.

As ſoon as Acriſius heard that his daughter had brought forth a ſon, he ordered that ſhe and the infant ſhould be ſhut up in a cheſt and thrown into the ſea; where a fiſherman found them, and took them out, and preſented them to king Pilumnus; who married Danae, and brought up her ſon, whom he called *Perſeus*.

Perſeus, when he was grown a man, received from Mercury a ſcythe of adamant, and wings, which he fixed to his feet: Pluto gave him a helmet, and Minerva a ſhield of braſs, ſo bright, that it reflected the images of things, like a looking-glaſs.

P. What memorable actions did he perform?

M. Firſt, he [x] delivered Andromeda, the daughter of Cepheus king of Ethiopia, when he was bound by the

---

u "Incluſam Danaen turris ahenea
"Robuſtæque fores, & vigilum canum
"Triſtes excubiæ munierant ſatis
"Nocturnis ab adulteris:
"Si non Acriſium, Virginis abditæ
"Cuſtodem pavidum, Jupiter & Venus
"Riſiſſent: fore enim tutum iter & patens,
"Converſo in pretium Deo." Hor. Carm. l. 3. 16.

Within a brazen tower immur'd,
By dogs and centinels ſecur'd
From midnight revels and intrigues of love,
Fair Danae was kept within her guardian's power:
But gentle Venus ſmil'd, and amorous Jove
Knew he could ſoon unlock the door,
And by his art ſucceſsful prove,
Chang'd to a golden ſhow'r.

x Propert. l. 2. Hygin. de ſignis cœleſtibus, l. 2.

the Nymphs to a rock to be devoured by a ſea-monſter, becauſe her mother proudly preferred her beauty to theirs; and when he had delivered her, he took her to wife. After which, both the mother Caſſiope, or Caſſiopeia, and the daughter, and the ſon-in-law, were placed among the celeſtial conſtellations. His next expedition was againſt the Gorgons, of which we have ſpoken before. He encountered with Meduſa, their princeſs; ſnakes ſupplied the place of hair on her head. He ſaw the image of her head by the brightneſs of his ſhield, and by the favourable aſſiſtance of Minerva ſtruck it off; and afterwards fixed it upon a ſhield, and by ſhewing it, he turned many perſons into ſtone. Atlas was turned by the ſight of it into the mountain in Mauritania of that name: becauſe he rudely refuſed to entertain Perſeus. When Meduſa's head was cut off, the horſe Pegaſus ſprang from the blood which was ſhed on the ground: he is ſo called from πηγη [*pege*], a *fountain*: [x] becauſe he was born near the fountains of the ſea. This horſe had wings, and flying over the mountain Helicon, he ſtruck it with his hoof, and opened a fountain, which they called in Greek *Hippocrene*, and in Latin *Fons Caballinus*; that is, the *horſe-fountain*. But afterwards, while he drank at the fountain Pyrene in Corinth, where Bellerophon prepared himſelf for his expedition againſt the Chimæra, he was by him taken and kept.

Bellerphon's firſt name was *Hipponeus*; [y] becauſe he firſt taught the art of governing horſes with a bridle. But when he had killed Bellerus, a king of Corinth, he was afterwards called *Bellerophontes*. This Bellerophon, the ſon of Glaucus king of Ephyra, was equally beautiful and virtuous; he reſiſted all the temptations whereby Sthenobæa,

x Strabo, l. 8.

y Ita dictus ab equis fræno regendis

nobæa, the wife of Prœtus, enticed him to commit adultery; his denial provoked her ſo, that in revenge ſhe accuſed the innocent ſtranger to her huſband. Prœtus, however, would not violate the laws of hoſpitality with the blood of Bellerophon; but ſent him into Lycia, to his father-in-law Jobates, with letters, which deſired him to puniſh Bellerophon as his crime deſerved. Jobates read the letters, and ſent him to fight againſt the Solymi, that he might be killed in battle: but he eaſily vanquiſhed them; and, in many other dangers to which he was expoſed, he always came off conqueror. At laſt he was ſent to kill the Chimæra; which he undertook and performed, when he had procured the horſe Pegaſus by the help of Neptune. [z] Wherefore Jobates admired the bravery of the youth, and gave him one of his daughters to wife, allotting him alſo a part of his kingdom. Sthenobœa killed herſelf when ſhe heard this. This happy ſucceſs ſo tranſported Bellerophon, that he endeavoured to fly upon Pegaſus to heaven: for which Jupiter ſtriking him with madneſs, he fell from his horſe into a field called *Aleius Campus*, [a] becauſe in that place Bellerophon wandered up and down blind to the end of his life: but Pegaſus was placed among the ſtars. Some ſay that this was the occaſion of the fable of the Chimæra: There was a famous pirate, who uſed to ſail in a ſhip on whoſe prow was painted a lion, on the ſtern a dragon, and in the body of the ſhip a goat deſcribed; and this pirate was killed by Bellerophon, in a long-boat that was called *Pegaſus*. From the letters which Bellerophon carried to Jobates, comes the proverb *Bellerophon's Letters;* when any one carries letters which he imagines are wrote in

O his

---

z Homeri Ilias.

a Ab Ἄλσυο, erro.

b Βελλεροφοντος γραμματα, *Bellerophontis Literæ*, uſitatius dicta. *Litera Uriæ.*

his favour, when they are ſent to procure his ruin. And ſuch letters are frequently called the Letters of Uriah, for the ſame reaſon.

CHAP. VII.

ÆSCULAPIUS.

M. WHY are you ſo ſilent, Palæophilus? What employs your thoughts ſo long?

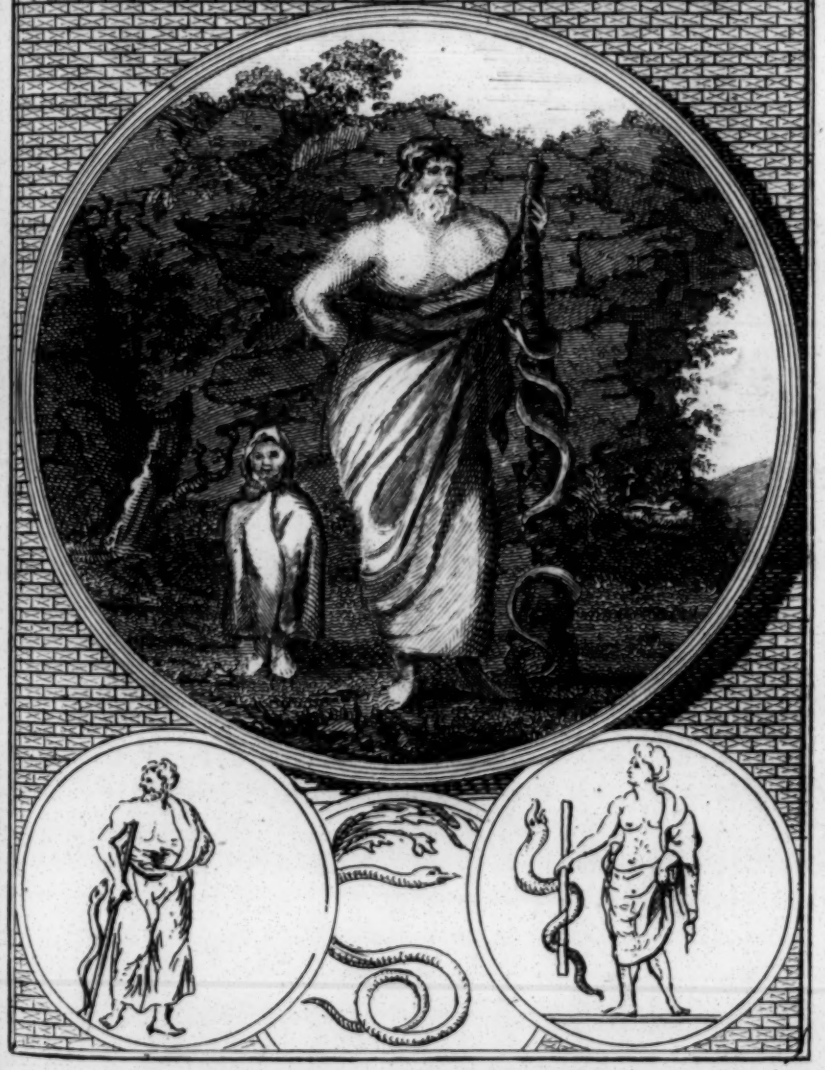
P. I was obſerving that [c] bearded old man that leans upon his jointed cane, and is adorned with a crown of laurel, and encompaſſed about with dogs. Pray, Sir tell me his name, who is he and what are his excellencies?

M. It is Æſculapius, [d] the God of the phyſicians and phyſic, and the ſon of Apollo and the Nymph Coronis. He improved the art of phyſic, which was before little underſtood: and for that reaſon they accounted him a god. [e] Apollo ſhot the Nymph his mother when ſhe was with child of him, becauſe ſhe admitted the embraces of another young man after he had enjoyed her. But he repented after he had killed her, and opening her body, took out the child alive, and delivered him to be educated by the phyſician Chiron, [f] who taught him his own art. The youth made ſo great a progreſs in it, that becauſe he reſtored health to the ſick, and ſafety to thoſe whoſe condition was deſperate, he was thought to have a power of recalling the dead to life again. Whereupon Pluto, the king of hell, [g] complained to Jupiter very much that his revenue was diminiſhed and his ſubjects taken from him by means of Æſculapius; and at length

c Lucian. in Jove. Trag. b Cicero leg. 2 Corn. Celſ.
e Homer in Hymn. f Ovid. Met.
g Virg. Æn. 7.

Pl. XXV.

ESCULAPIUS



length, by his perſuaſion, Jupiter killed him with a ſtroke of thunder.

He wears a crown of laurel, [h] becauſe that tree is powerful in curing many diſeaſes. By the knots in his ſtaff is ſignified the difficulty of the ſtudy of phyſic. He hath dogs painted about him, and dogs in his temple; becauſe many believe that he was born of uncertain parents, and expoſed, and afterwards nouriſhed by a bitch. [i] Others ſay, that a goat which was purſued by a dog gave ſuck to the forſaken infant; and that the ſhepherds ſaw a lambent flame playing about his head, which was the prognoſtication of his future divinity. After that, the Cyrenians uſed to offer a goat to him in the ſacrifices; either becauſe he was nouriſhed by a goat as was ſaid, [k] or becauſe a goat is always in a fever; and therefore a goat's conſtitution is very contrary to health. [l] Pluto ſays that they uſed to ſacrifice dunghill-cocks to him, which is deemed the moſt vigilant of all birds; for of all virtues, principally wakefulneſs is neceſſary to a phyſician.

P. Where was he particularly worſhipped?

M. At Epidaurus [m] firſt, where he was born: afterward at Rome; becauſe when he was ſent for thither, he delivered the city from a dreadful peſtilence. For which reaſon [n] a temple was dedicated to him in an iſland in the mouth of the Tiber, where he was worſhipped under the form of a great ſerpent; for when the Romans came to Epidaurus to tranſport the god from thence, a great ſerpent entered into the ſhip: and they believing it to be Æſculapius, brought it to Rome with them. Others tell the ſtory thus: When the Romans were received by the people of Epidaurus with all kind-

h Vide Feſtum. i Lactant. de falſ. relig. Pauſan. in Corinth.
k Didym. l. 3. apud. Nat. l Com. in Phædone.
m Liv. l. 45. & l. 10. Flori Epitome, l. 11.
n Sueton. in Claud. c. 25.

neſs, and were carred into the temple of Æſculapius, the ſerpent, under whoſe image they worſhipped that God, went voluntarily into the ſhip of the Romans.

I can tell you nothing of the children of Æſculapius; except their names. He had two ſons called *Machaon* and *Podalirius*, both famous phyſicians, who followed Agamemnon, the general of the Grecians, to the Trojan war, and were very ſerviceable among the ſoldiers; and two daughters, [o] Hygiæa or Sanitas (though ſome think this was not his daughter, but his wife), and Jaſo.

P. Is their nothing remarkable concerning his maſter Chiron?

M. Since you aſk, I will tell you, that he was a Centaur, and the ſon of Saturn and Phillyra; for when Saturn embraced that nymph, he ſuddenly changed himſelf into a horſe, [p] becauſe his wife Ops came in. Phillyra was with child by him, and brought forth a creature, in its upper parts like a man, in its lower parts like a horſe, and called it *Chiron;* who, when he grew up, betook himſelf into the woods, and their learning the virtue of herbs, became a moſt excellent phyſician: for his ſkill in phyſic, and for his other virtues, which were many, he was appointed tutor to Achilles, inſtructed Hercules in aſtronomy, and taught Æſculapius phyſic. At laſt when he handled Hercules's arrows, one of them, dipped in the poiſonous blood of the Lernæan hydra, fell upon his foot, and gave him a wound that was incurable, and pains that were intolerable; inſomuch that he deſired to die, but could not, becauſe he was born of two immortal parents. Therefore, at length the Gods tranſlated him into the firmament, where he now remains.

o Hygiæa ſignificat ſanitatem, & Jaſo derivatur ab ἰᾶσθαι ſanare.
p Virg. Georg. l. 3.

mains; for he became a conſtellation called *Sagittarius*, which is placed in the zodiac.

CHAP. VIII.

PROMETHEUS.

PROMETHEUS, the ſon of Japetus, [q] and the father of Deucalion, was the firſt (as we find in hiſtory) that formed a man out of clay; which he did with ſuch art and ſkill, that Minerva was amazed, and proffered to procure any thing from heaven which would anywiſe complete his work. Prometheus anſwered, that he did not know what in heaven would be uſeful to him, ſince he had never ſeen heaven. Therefore Minerva carried him up to heaven, and ſhewed him all there that was to be ſeen. He obſerved that the heat of the ſun would be very uſeful in animating the man which he had formed; wherefore he lighted a ſtick by the wheel of the ſun's chariot, and carried it lighted with him to the earth. This theft diſpleaſed Jupiter ſo much, that he ſent Pandora into the world to Prometheus, with a box that was filled with all ſorts of evils. But Prometheus, fearing and ſuſpecting the matter, refuſed to accept it: but his brother Epimetheus was not ſo cautious; for he took it and opened it, and all the evils that were in it flew abroad among mankind. When he perceived what he had done, he immediately ſhut the box again, and by good fortune hindred Hope from flying away, which ſtuck to the bottom of the box.

q Vide Claud. Panegyr. de conſ. Hon.

You may remember how ſweetly [r] Horace ſpeaks of this theft of Prometheus.

Jupiter puniſhed Prometheus in this manner: He commanded Mercury [s] to bind him to the mountain Caucaſus; and then he ſent an eagle to him there, which continually gnawed his liver. Yet ſome ſay [t] that he was not puniſhed becauſe he ſtole fire from heaven, but becauſe he had made woman; which they ſay, is the moſt pernicious creature in the world.

To this Nicander adds another fable. [u] When mankind had received the fire of Prometheus, ſome ungratefully diſcovered this theft to Jupiter, who gave him the gift of perpetual youth. They put this gift upon an aſs's back, that it might be brought to the earth. The aſs in his journey was thirſty, and came to a ſpring to drink; but a water-ſerpent would not ſuffer him, unleſs the aſs would give him the burden which he carried: the aſs gave it him; and hence it comes to paſs, that when the ſerpent is old, he caſts his ſkin, and ſeems to grow young again.

Pro-

---

r "Audax omnia perpeti
" Gens humana ruit per vetitum nefas.
" Audax Iapeti genus
" Ignem fraude mala gentibus intulit:
Poſt ignem ætherea domo
" Subductum, macies & nova febrium
" Terris incubuit cohors:
" Semotique prius tarda neceſſitas
" Lethi corripuit gradum." Hor. Carm. l. 1.

No pow'r the pride of mortals can controul:
Prone to new crimes, by ſtrong preſumption driv'n,
With ſacrilegious hands Prometheus ſtole
Celeſtial fire, and bore it down from heaven:
The fatal preſent brought on mortal race
An army of diſeaſes; death began
With vigour then to mend his halting pace,
And found a moſt compendious way to man.

s Heſiod in Theogon. t Menander Poeta.
u In Theocr.

Prometheus had been ſerviceable to Jupiter, for he diſcovered to Jupiter his father Saturn's conſpiracy, and prevented the marriage of Jupiter and Thetis, which he foreſaw would be fatal; wherefore Jupiter ſuffered Hercules to ſhoot the eagle, and ſet Prometheus at liberty.

This perhaps is the meaning of the fable. Prometheus (whoſe name is derived [v] from a word denoting *foreſight* and *providence*) was a very prudent perſon; and becauſe he reduced the men that were before rude and ſavage to the precepts of humanity, he was feigned from thence to have made men out of the dirt; and becauſe he was deligent in obſerving the motions of the ſtars from the mountain Caucaſus, therefore they ſaid that he was chained there. To which they added, that he ſtole fire from the Gods, becauſe he invented the way of ſtriking fire out of the flint; or was the firſt that diſcovered the nature of lightning. And, laſtly, becauſe he applied his mind to his ſtudy with great care and ſolicitude, [x] therefore they imagined an eagle preying upon his liver continually.

P. You ſaid juſt now that he was the father of Deucalion: Did you mean him who repaired the race of mankind, which was almoſt extinct?

M. Yes, I mean the ſame Deucalion. When he reigned in Theſſaly, there was ſo great a deluge, that the whole earth was overflowed by it, and all mankind entirely deſtroyed, excepting only Deucalion and Pyrrha his wife. Thoſe two were carried in a ſhip upon the mountain Parnaſſus; and when the waters were abated, they conſulted the oracle of Themis, to know by what means mankind ſhould again be reſtored. The oracle anſwered, that mankind would be reſtored, "if they caſt the bones of "their great mother behind them. By *magna mater*

[v] Απο της προμηθιας, id eſt, providentia. Pauſan. in Eliac.
[x] Apol. l. 3.

the oracle meant the earth; and by her bones, the ſtones; wherefore caſting the ſtones behind their backs, a prodigious miracle enſued; [y] for thoſe ſtones that were thrown by Deucalion became men, and thoſe that were thrown by Pyrrha became women. The occaſion of which fable was this: Deucalion and his wife were very pious, and by the example of their lives and the ſanctity of their manners they ſoftened the men and women, who before were fierce and hard like ſtones, into ſuch gentleneſs and mildneſs, that they obſerved the rules of civil ſociety and good behaviour.

CHAP. IX.

ATLAS.

P. WHO is he that ſuſtains the heavens upon his ſhoulders?

M. It is Atlas king of Mauritania, the ſon of Japetus, and brother of Prometheus; who was forewarned by an oracle, that he ſhould be almoſt ruined by one of the ſons of Jupiter, and therefore reſolved to give entertainment to no ſtranger at all. At laſt Perſeus (who was begotten by Jupiter) travelled by chance through Atlas's dominions, and deſigned in civility to viſit him. But the king excluded him the court; which inhumanity provoked him

---

y " — — — — — —Saxa
" Miſſa viri manibus faciem traxere virorum:
" Et de fæmineo reparata eſt fœmina jactu.
" Inde Genus durum ſumus,————
" Et documenta damus qua ſimus origine nati."
Ov. Met. I.

— — — — — —And of the ſtones,
Thoſe thrown by man the form of men endue,
And thoſe were women which the woman threw:
Hence we a hardy race, inur'd to pain;
Our actions our original proclaim.

him ſo much, that putting his ſhield which he carried with him before the eyes of Atlas, and ſhewing him the head of Meduſa, he turned him into the mountain of his own name: which is ſo high, that it is believed to [z] touch the heavens. Virgil makes mention of him [a] in the fourth Book of his Æneids.

The reaſon why the poets feigned that Atlas ſuſtained the heavens on his ſhoulders was this: Atlas was a very famous aſtronomer, and the firſt perſon who underſtood and taught the doctrine of the ſphere; and on the ſame account the poet tells us that his daughters were turned into ſtars.

P. How many daughters had he, and what were their names?

M. By his wife Pleione [b] he had ſeven daughters, whoſe names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Aſterope*, *Taygete*, and *Merope*, and were called by one common name, *Pleiades*: And by his wife Æthra [c] he had ſeven other daughters; and their names were *Ambroſia*, *Endora*, *Paſtheo*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*. And theſe were called by one common name, *Hyades*.

P. Why were theſe latter daughters called *Hyades*?

z Herodotus in Melpomene.

a "——Jamque volans apicem & latera ardua cernit
" Atlantis duri, Cœlumque vertice fulcit:
" Atlantis cinctum aſſidue cui nubibus atris
" Piniferum caput, & vento pulſatur & imbri:
" Nix humeros infuſa tegit; tum flumina mento
" Præcipitant ſenis, & glacie riget horrida barba."
Now ſees the top of Atlas as he flies,
Whoſe brawny back ſupports the ſtarry ſkies:
Atlas, whoſe head, with piny foreſts crown'd,
Is beaten by the winds, with foggy vapours bound;
Snows hide his ſhoulders: from beneath his chin
The founts of rolling ſtreams their race begin,

b Ovid. Faſtorum 5 c Aratus in Aſtron.

M. From [d] a word which in the Greek language ſignifies to rain, becauſe when they riſe or ſet they cauſe great rain: and therefore the Latins called them [e] *Suculæ* (that is, *ſwine*); becauſe the continual rain that they cauſe, makes the roads ſo muddy that they ſeem to delight in dirt like ſwine. [f] Others derive their names from Hyas their brother, who was devoured by a lion: his ſiſters were ſo immoderately afflicted and grieved at his death, that Jupiter in compaſſion changed them into ſeven ſtars, which appeared in the head of Taurus. And they are juſtly called *Hyades* [g] becauſe ſhowers of tears flow from their eyes to this day.

P. Why were the daughters firſt mentioned called *Pleiades?*

M. Their name is derived from a Greek word ſignifying [h] *ſailing*. For when theſe ſtars ariſe, they riſe in [i] the ſpring-time, the Romans call them *Vergiliæ*; although others think that they are called *Pleiades* [k] from their number, becauſe they never appear ſingle but altogether, except Merope, who is ſcarce ever ſeen, for ſhe is aſhamed that ſhe married Siſyphus, a mortal man, when all the reſt of the ſiſters married Gods. [l] Others call this obſcure ſtar *Electra*, becauſe ſhe held her hand before her eyes, and would not look upon the deſtruction of Troy. The Hyades were placed among the ſtars becauſe they bewailed immoderately the death of their

---

b Ἀπο τυ ὑειν, id eſt, pluere.
" Navita quas Hyades graius ab imbre vocat."
From rain the ſailors call them *Hyades*.
e Suculæ, quemadmodum eas Græci vocant ὑας, id eſt, ſues. Aulus Gell. l. 13. c. 9. f Euripid. in Jove.
g Heſiodus in Theog. h Ἀπο τυ πλειν, á navigando; commodum enim tempus navigationi oſtendunt.
i Vergiliæ dictæ á verno tempore quo exoriuntur. k Quaſi πλειονες, hoc eſt, plures, quod nunquam ſingulæ apparent, ſed omnes ſimul. l Ovid. Faſt. 4.

their brother Hyas; ſo the Pleiades were tranſlated into heaven, becauſe they inceſſantly lamented the hard fate of their father Atlas, who was converted into a mountain. But let us ſpeak a little about their uncle Heſperus.

Heſperus was the brother of Atlas; and becauſe he lived ſome time in Italy, that country was called anciently *Heſperia*, from him. He frequently went up to the top of the mountain Atlas to view the ſtars: at laſt he went up, and came down from the mountain no more. This made the people imagine that he was carried up into heaven: whereupon they worſhipped him as a God, and called a very bright ſtar from his name *Heſperus*, *Heſper*, *Heſperugo*, *Veſper*, and *Veſperugo*, which is called the *evening ſtar*, which ſets after the ſun: but when it riſes before the ſun, it is called φωσφορος [*phoſphorus*] or *Lucifer*; that is, the *morning-ſtar*. Farther, this Heſperus had three daughters, Egle, Prethuſa, and Heſperethuſa; who in general were called the *Heſperides*. And it was ſaid, that in their gardens trees were planted which bore golden fruit: theſe trees were guarded by a watchful dragon, that Hercules killed, and he carried away the golden apples. Hence the phraſe, [m] To give ſome of the apples of the Heſperides, that is to give a great and ſplendid gift.

CHAP. V.

ORPHEUS *and* AMPHION.

YOU ſee Orpheus and Amphion are drawn in the ſame manner, and almoſt in the ſame colours, becauſe they both excelled in the ſame art, namely,

m Μηλα Ἑσπεριδων δωρησαι, id eſt, mala Heſperidum largiri.

namely in muſic; in which they were ſo ſkilful, that by playing on the harp they moved not only men, but beaſts, and even ſtones themſelves.

Orpheus, the ſon of Apollo by Calliope, the Muſe, with the harp that he received from his father played and ſang ſo ſweetly, that he tamed wild beaſts, ſtayed the courſe of rivers, and made whole woods follow him. [n] He deſcended with the ſame harp into Hell to recover from Pluto and Proſerpine his wife Eurydice, who had been killed by a ſerpent when ſhe fled from the violence of Ariſtæus. And here he ſo charmed both the king and the queen with the ſweetneſs of his muſic, that they permitted his wife to return to life again, upon this condition that he ſhould not look upon her till they were both arrived upon earth: but ſo impatient and eager was the love of Orpheus, that he could not perform the condition; wherefore ſhe was taken back again into hell. Hereupon Orpheus reſolved for the future to live a widower and with his example alienated the minds of many others from the love of women. This ſo provoked the Mænades and Bacchæ, that they tore him in pieces: though other authors aſſign another reaſon of his death viz. that the women, by the inſtigation of Venus, were ſo inflamed with the love of him, that ſtriving to run into his embraces, and quarrelling with one another which ſhould have him, they tore him in pieces. His bones were afterwards gathered by the Muſes, and repoſed in a ſepulchre, not without tears; and his harp was made the conſtellation of Lyra.

Amphion was the ſon of Jupiter by Antiope. He received his lute and harp from Mercury; and [o] with its

n Apoll. l. 1. Argo.

o "Dictus & Amphion, Thebanæ conditor urbis,
"Saxa movere ſono teſtudinis, & prece blanda
"Ducere quo vellet." Hor. de Arte Poet. Amphion

its ſound moved the ſtones ſo regularly, that they compoſed the walls of the city of Thebes,

The fable may be thus interpreted: Orpheus and Amphion were ſo eloquent, that they perſuaded thoſe who lived a wild and ſavage life before, to embrace the rules and manners of civil ſociety.

Arion is a proper companion for theſe two muſicians; and I wonder that his image is not in this place. For he was a lyric poet of Methymna in the iſland of Leſbos, and gained immenſe riches by his art, [p] When he was travelling from Leſbos into Italy, his companions attempted to rob him of his wealth, But having entreated the ſeamen to ſuffer him to play on his harp before they caſt him into the ſea, [q] he played ſo ſweetly, that when he had caſt himſelf into the ſea, a dolphin, drawn thither by the ſweetneſs of his muſic, received him on his back, [r] and carried him to Tenedos. The dolphin for his kindneſs was carried into heaven and made a conſtellation.

CHAP. XI.

ACHILLES.

ACHILLES was the ſon of Peleus by Thetis. His mother plunged him in the Stygian waters when he was an infant; which made his whole

---

Amphion too, as ſtory goes, could call
Obedient ſtones to make the Theban wall.
He led them as he pleas'd: the rocks obey'd,
And danc'd in order to the tunes he play'd.
Pauſ. in Bœotic. q Herod. in Clio.

r "Ille ſedet, citharamque tenet, pretiumque vehendi
"Cantat, & æquoreas carmine mulcet aquas." *Ov. Faſt.* 2.
He on his crouching back ſits all at eaſe,
With harp in hand, by which he calms the ſeas;
And for his paſſage with a ſong he pays.

whole body ever after invulnerable, excepting that part of his foot by which he was held when he was waſhed. Others ſay, that Thetis hid him in the night under a fire, [s] after ſhe had anointed him in the day with ambroſia; whence at firſt he was called *Pyriſous*, becauſe he eſcaped ſafe from the fire; and afterward *Achilles*, [t] becauſe he had but one lip; for he licked the ambroſia from his other lip, ſo that the fire had power to burn it off. Others again report, [u] that he was brought up by Chiron the Centaur, and fed, inſtead of milk, with the entrails of lions and the marrow of boars and bears; ſo that by that means he received immenſe greatneſs of ſoul and mighty ſtrength of body. From him thoſe who greatly excelled in ſtrength were called *Achilles*; [v] and an argument is called *Achilleum*, when no object can weaken or diſprove it.

Thetis his mother had heard from an oracle, that he ſhould be killed in the expedition againſt Troy. On the other hand, Calchas the diviner had declared, that Troy could not be taken without him. By the cunning of Ulyſſes, he was forced to go: for when his mother Thetis hid him in a boarding-ſchool (*in gynecæo*) in the iſland Scyros (one of the Cyclades), in the habit of a virgin, among the daughters of king Lycomedes, Ulyſſes diſcovered the trick: for he went thither in the diſguiſe of a merchant, and brought with him ſeveral goods to ſell: the king's daughters, as is the temper of women, began to view and handle curiouſly the bracelets, the glaſſes, the necklaces, and other female ornaments. But Achilles, on the contrary, laid hold of the targets, fitted the helmets to his head, brandiſhed the ſwords, and placed them to his ſide. Thus Ulyſſes plainly diſcovered Achilles from among the virgins

s Apoll. 4 Argon.

t Ab α priv. & χειλος labrum; quaſi ſine labro.

u Apoll. l. 3. Eurip. in Iphig. v Gell. l. 2, c. 11.

virgins, and compelled him to go to the war, after that Vulcan, by Thetis's entreaty, had given him impenetrable armour. Achilles at Troy killed Hector the ſon of Priamus, and was killed himſelf by Paris by a trick of Polyxena.

[x] And all the Nymphs and Muſes are ſaid to have lamented his death.

This Polyxena was the daughter of Priamus king of Troy, a virgin of extraordinary beauty. Achilles by chance ſaw her upon the walls of the city, fell in love with her, and deſired to marry her: Priamus conſented: they met in the temple of Apollo to ſolemnize the marriage; where Paris, the brother of Hector, coming in privately, and lurking behind Apollo's image, ſuddenly ſhot Achilles with an arrow in that part of his foot in which only he was vulnerable. After this Troy was taken; and the ghoſt of Achilles demanded ſatisfaction for the murder, and the Grecians appeaſed him by offering the blood of Polyxena.

CHAP. XI.

ULYSSES.

ULYSSES was ſo named, becauſe when his mother was travelling, as ſome ſay, in the iſland of Ithaca, or as others ſay, Bœotia, ſhe fell down on the [y] road and brought him into the world. He was the ſon of Laertes and Anticlea. His wife was Penelope, a Lady highly famed for her prudence and

x Lycophron. in Alexand.

y Græcé Ὀδυσσεὺς ab ὁδὸς via; quod in ipſa via ejus mater iter faciens, lapſa illum peperit. Vide Nat. Com. & Homerum in Odyſſ.

and virtue. He was unwilling that the Trojan war ſhould part him and his dear wife: wherefore, to avoid the expedition, he pretended to be mad, joining different beaſts to the ſame plough, and ſowing the furrows with ſalt. But this pretence was detected by Palamedes, who threw his infant-ſon into the furrow whilſt Ulyſſes was ploughing, to ſee whether Ulyſſes would ſuffer the plough-ſhare to wound him or no. When he came where his ſon lay, he turned the plough another way for fear of hurting him. This action ſhewed him to be by no means mad: and his father conſequently ſent him to the war. He was of infinite ſervice to the *Greeks*, by removing the obſtacles which prevented them from taking the town they then beſieged. He obtained the arrows of Hercules from Philoctetes, and brought them againſt Troy. He brought away the aſhes of Laomedon, which were preſerved upon the gate Scæa in Troy. He ſtole the Palladium from the ſame city. He killed Rhœſus king of Thrace and took his horſes, before they had taken the water of the river Xanthus. In which things the deſtiny of Troy was wrapped up: for if the Trojans had preſerved them, the town could never have been conquered.

Afterward he contended with Ajax, the ſon of Telamon and Heſione (who was the ſtouteſt of all the Grecians except Achilles), before judges, for the arms of Achilles. The judges were perſuaded by the eloquence of Ulyſſes; gave ſentence in his favour, and aſſigned the arms to him. This diſappointment made Ajax mad; whereupon he killed himſelf, and his blood was turned into the violet.

When Ulyſſes departed from Troy to return home, he ſailed backward and forward twenty years; for contrary winds and ill weather hindered him from coming home. In which time, 1. He put

put out the eye of Polyhemus with a firebrand; and ſailing from thence to Æolia, he obtaind from Æolus all the winds which were contrary to him and put them into leathern bags. His companions believing that the bags were filled with money and not with wind, intended to rob him; wherefore, when they came almoſt to Ithaca, they untied the bags and the wind guſhed out and blew him back to Æolia again. 2. When Circe had turned his companions into beaſts, he firſt fortified himſelf againſt her charms with the antidote that Mercury had given him, and then ran into her cave with his ſword drawn, and forced her to reſtore to his companions their former ſhapes again. After which Circe and he were reconciled, and he had by her Teleginus. 3. He went down into hell, to know his future fortune from the prophet Tireſias. 4. When he ſailed to the iſlands of the Syrens, he ſtopped the ears of his companions, and bound himſelf with ſtrong ropes to the ſhip's maſt; whereby he avoided the dangerous ſnares into which by their charming voice they led men. 5. And laſtly after his ſhip was broken and wrecked by the waves, he eſcaped by ſwimming, and came naked and alone to the port of Phæacia, where Nauſica the daughter of king Alcinous, found him hid among the young trees, and entertained him civilly: and when his companions were found, and the ſhip refitted, he was ſent aſleep into Ithaca, where Pallas awaked him, and adviſed him to put on the habit of a beggar. Then he went to his neat-herds, where he found his ſon Telemachus; and from thence he went home in a diſguiſe. Where, after he had received ſeveral affronts from the wooers of Penelope, by the aſſiſtance of the neat-herds and his ſon, to whom he diſcovered himſelf, he ſet upon them, and killed them all; and then received his Penelope.

Penelope,

Penelope, the daughter of Icarus, was a rare and perfect example of chaſtity. For though it was generally thought that her huſband Ulyſſes was dead, ſince he had been abſent from her twenty years, neither the deſires of her parents, nor the ſolicitations of her lovers could prevail on her to marry another man, and to violate the promiſes of conſtancy which ſhe gave to her huſband when he departed. For when many noblemen courted her, and even threatened her with ruin unleſs ſhe declared which of them ſhould marry her, ſhe deſired that the choice might be deferred till ſhe had finiſhed that needle-work about which ſhe was then employed: but undoing at night what ſhe had worked by day, ſhe delayed them till Ulyſſes returned and killed them all. Hence came the proverb, [z] " to weave Penelope's web ;" that is, to labour in vain, when one hand deſtroys what the other has wrought.

CHAP. XIII.

ORION.

P. WHAT was the birth of Orion?

M. Modeſty will hardly let me tell you: however, I will conceal nothing from you. They ſay that he was born from the urine of Jupiter, Neptune and Mercury; for when they travelled together they were benighted, and forced to lodge in a poor man's cottage, whoſe name was *Hircus*. He entertained them handſomely as the meanneſs

of

z " Penelopes telam texer" id eſt, inanem operam ſumere. Vid. Eraſm. Adag.

Pl. XXVI.

of his condition would ſuffer. Their entertainment pleaſed them ſo well, that they promiſed to grant whatever he aſked. He ſaid, that he promiſed his wife, when ſhe died, never to marry again, and yet that he extremely deſired to have a ſon. This pious deſire pleaſed the Gods: and they conſented to his requeſt; and moiſtened the hide of an ox (on which they were entertained) with their urine, commanding him to bury it ten months: after which he dug it up, and found it a new born child which from this occaſion he called *Urion*, or *Orion*.

Orion, when young, was a conſtant companion of Diana: but becauſe his love of the Goddeſs exceeded the bounds of modeſty, or becauſe, as ſome ſay, he extolled the ſtrength of his body very indecently, and boaſted that he could out-run and ſubdue the wildeſt and fierceſt beaſts, his arrogance grievouſly diſpleaſed the Earth; wherefore ſhe ſent a ſcorpion which killed him. He was afterward carried to the heavens, and there made a conſtellation; which is thought to predict foul weather when it does not appear, and fair when it is viſible: whence the poets call him [a] *tempeſtous* or *ſtormy Orion*.

CHAP. XIV.

OSIRIS, APIS, *and* SERAPIS.

OSIRIS, *Apis*, and *Serapis*, are three different names of one and the ſame God; therefore they are not to be ſeparated in our diſcourſe.

Oſiris was the ſon of Jupiter, by Niobe the daugh-

a Nimboſus Orion, Virg. Æn. nam ὀρίνω ſignificat turbo, moveo unde etiam ipſe nomen ſumpſiſſe a nonnullis judicatur.

daughter of Phoroneus. He was king of the Argives many years: but he was ſtirred up by the deſire of glory to leave his kingdom to his brother Ægialus; wherefore he ſailed into Egypt, to ſeek a new name and new kingdoms there. The Egyptains were not ſo much overcome by his arms, as obliged to him by his courteſies and great kindneſs towards them. After which he married Io the daughter of Inachus, whom Jupiter formerly turned into a cow, as we ſaid above: but when by her diſtraction ſhe was driven into Egypt, her former ſhape was again reſtored; and ſhe married Oſiris, and inſtructed the Egyptians in letters: wherefore both ſhe and her huſband attained to divine honours, and were thought immortal by that people. But Oſiris ſhewed that he was mortal, for he was killed by his brother Typhon. Io (afterward called *Iſis*) ſought him a great while; and when ſhe had found him at laſt in a cheſt, ſhe laid him in a monument in an iſland near to Memphis, which iſland is encompaſſed by that ſad and fatal lake the Styx. And becauſe when ſhe ſought him ſhe had uſed dogs, who, by their excellent virtue of ſmelling, might diſcover where he was hid, thence the ancient cuſtom came, [b] that dogs went firſt in an anniverſary proceſſion in honour of Iſis. And the people carefully and religiouſly worſhipped a God with a dog's head, called *Anubis*; which God the poets commonly call [c] *Barker*; a God half a dog, a dog half a [d] man. He is alſo called [e] *Hermanubis*; becauſe his ſagacity is ſo great, that ſome think him to be the ſame with Mercury. But let us return to Oſiris and Iſis.

After the body of Oſiris was interred, there appeared

b Ex Gyr. Syntagm. 9.
c Latratorem, ſemicanem Deum. Virg. Æn. 8.
d Semihominem canem. Ovid. Metam. 9. Lucan. Seduli.
e Plut. in Oſiride. Serv. in Æn. 8.

peared to the Egyptians a ſtately beautiful ox: the Egyptains thought that it was Oſiris; wherefore they worſhipped it, and called it *Apis*, which in the Egyptian language ſignifies an ox. But becauſe his body after his death was found ſhut up in a [f] cheſt, he was afterward from thence called *Sorapis*, and by the change of a letter *Serapis*; as we ſhall ſee more clearly, and particularly by and bye, when I have obſerved what Plutarch ſays, that Oſiris was thought to be the ſun. His name comes from *os*, which in the Egygtian language ſignifies *much*, and *iris* an *eye*; and his image was a ſceptre, in the top of which was placed an eye. So that Oſiris ſignifies the ſame as πολλυοφθαλμος [*polyphthalmos*], *many eyed*: which agrees very well to the ſun, who ſeems to have ſo many eyes as he hath rays, by which he ſees and makes all things viſible.

Some ſay that Iſis is Pallas, others Terra, others Ceres, and many the moon; for ſhe is painted ſometimes [g] horned, as the moon appears in the increaſe; and wears black garments, becauſe the moon ſhines in the night. In her right-hand ſhe held a cymbal, and in her left a bucket. Her head was crowned with the feathers of a vulture; for among the Egyptains that bird is ſacred to Juno; and therefore they adorned the tops of their porches with the feathers of a vulture. The prieſts of Iſis, called after her own name *Iſiaci*, [h] abſtained from the fleſh of ſwine and ſheep; they uſed no [i] ſalt to their meat, leaſt they ſhould violate their chaſtity. [k] They ſhaved their heads; [l] they wore paper ſhoes and

---

f Ζορος ſignificat arcam, in qua inventum eſt illius corpus incluſum.

g Κε αοφ ρος, id eſt, cornigera affingebatur, ad Iunæ creſcentis ſimilitudinem, & μιλανοστολος, nigris, veſtinus induta, quod luna, luceat in tenebris. Vide Servium, Æn. 8.

h Ælian, lib. de anim Herodot. l. 2. i Plut. Symp. 5. c. 10.

k Cœl. Rhodigia. 5. c. 12. l Herodot. l. 1.

and a [m] linen veſt, becauſe Iſis firſt taught the uſe of flax; from whence ſhe is called [n] *Linegera*, and alſo [o] *Inachis* from Inachus her father. By the name of *Iſis* is uſually underſtood wiſdom. And accordingly, upon the pavement of the temple, there was this inſcription: [p] "I am every thing that "hath been, and is, and ſhall be; nor hath any "mortal opened my veil."

By the means of this Iſis, [q] Iphis, a young virgin of Crete, the daughter of Lygdus and Telethuſa, was changed into a man. For when Lygdus went a journey, he commanded his wife, who was then big with child, if ſhe brought a daughter, that ſhe ſhould not educate her, but leave her expoſed in the fields to periſh by want. Telethuſa brought forth indeed a daughter, but was very unwilling to loſe a child; therefore ſhe dreſſed it in a boy's habit, and called it *Iphis*, which is a common name to boys and girls. The father returned from his journey, and believed both his wife and his daughter, who perſonated a ſon; and as ſoon as ſhe was marriageble, her father who ſtill thought that ſhe was a man, married her to the beautiful Ianthe. They went to the temple to celebrate the marriage. The mother was mightily concerned; and as they were going ſhe begged the favourable aſſiſtance of Iſis, who heard her prayers, and changed the virgin Iphis into a moſt beautiful young man. Now let us come to Seraphis and Apis again.

Though *Serapis*, of whoſe name we give the etymology before, was the God of the Egyptians; yet he was worſhipped at Greece, [r] and eſpecially at

---

m Claud. 4 Hon. conſ.

n Ovid de Ponto El. 1.

o Poropert. l, 1. & 2.

p Ἐγω ειμι παν το γεγονος, και ον, και εσομενον, και το εμον πεπλον ουδεις των θνητων απεκαλυψεν. Ego, ſum quicquid fuit, eſt, erit; nec meum quiſquam mortalium Peplum retexit. Plut in I.

q Ovid. Metam. l. 9

Pauſan in Attic.

at Athens, [s] and alſo at Rome. Among different nations he had different names; for he was called ſometimes [t] *Jupiter Ammon*, ſometimes *Pluto Bacchus*, *Æſculapius*, and ſometimes *Oſiris*. His name was reckoned abominable by the Grecians; [u] for all names of ſeven letters, Ἑπταγραμματα [*heptagrammata*], are by them eſteemed infamous. Some ſay that Ptolemy the ſon of Lagus procured the effigies of him at Pontus, from the king of Sinops, and dedicated a magnificent temple to him at Alexandria. Euſebius calls him [v] *Prince of evil demons*. A flaſk was placed [x] upon his head: and near him a creature with three heads; a dog's on the right-ſide, a wolf's on the left-ſide, and a lion's head in the middle. A ſnake with his fold encompaſſed them, whoſe head hung down into the God's right-hand, with which he bridled the terrible monſter. There was, beſides, in almoſt all the temples where Serapis and Iſis were worſhipped, an image which preſſed its lips with its finger. Varro ſays, the meaning of this was, that no one ſhould dare to ſay that theſe Gods had been men formerly; and the laws inflicted death upon him who ſaid that Serapis was once a mortal man.

Apis, of whom we ſpake ſomething above, [y] was king of the Argivi; and being tranſported from thence into Egypt, became Serapis, or the greateſt of all the Gods of Egypt. After the death of Serapis, the ox that we mentioned a little before ſucceeded in his place [z] Pliny deſcribes the form and quality of this ox thus: "An ox," ſays he, "in "Egypt, is worſhipped as a God. They call him "*Apis*. He is thus marked: their is a white ſhining "ſpot upon his right-ſide, horns like the moon in its "increaſe,

---

s Publ. Victor.
t Tacitus, l. 20. Plut de Oſiride.
u Porphyrius.
v Prep. Evangelica. lib. 4.
x Macrob. in Saturnal.
y Auguſt de Civitate Dei. lib. 18.
z Plin. in Hiſt. Nat. lib. 8. c. 40.

" increaſe, and a node under its tongue, which " they call *cantharis*. His body,[a] *ſays Herodotus*, " was all black: in his forehead he had a white, " ſquare, ſhining figure; the effigies of an eagle on " his back; and beſides that cantharis in his mouth, " he had hair of two ſorts in his tail." But Pliny goes on: " If he lives beyond an appointed period " of time, they drown him in the prieſt's fountain; " then the prieſts ſhave their heads, mourn and " lament, and ſeek another to ſubſtitute in his " room. When they have found one, he is brought " by the prieſts to Memphis. He hath two cha- " pels, which they call *chambers;* which are the " oracles of the people. In one of which he fore- " tels good, in the other ill. He gives anſwer in " private, and takes meat from them that conſult " him. He refuſed meat from the hand of Germa- " nicus Cæſar, who died not long after. He acts, " for the moſt part, in ſecret; but when he pleaſes " to appear publicly, the officers go before and " clear the way; and a flock of boys attend him, " ſinging verſes to his honour. He ſeems to un- " derſtand things, and to expect worſhip. Once " a-year a cow is ſhewn unto him, who hath her " marks (though different from his); and this cow " is always both found and killed the ſame day." So far Pliny. To which Ælian adds, " That the " cow that conceived Apis, conceives him not by a " bull, but by lightning." [b] Cambyſes king of Aſſyria gave no credit to theſe triſles; and ſtruck Apis in the thigh with his ſword, to ſhew by the wounds bleeding that he was no God: but his ſacrilege did not paſs (as they pretend) unpuniſhed.

A P-

---

a Herodot. lib. 3. b Epiphan. ap. Syr.

Pl. XXVII.

PAX AVG
S C
P·TR·P COS III
S C
LIBERTAS AVGVSTA
S C
CONCORDIA AETERNA
S C
HONOS ET VIRTVS
S C
PVDICITIA AVG
PIETAS AVGVSTI
CLEMENTIA AVGVSTI

APPENDIX.

OF THE *VIRTUES and VICES* WHICH HAVE BEEN DEIFIED.

Of the GODDESSES *that make the* GODS.

THOSE Goddeſſes (whoſe images are ſmall, and all painted in one picture) are the Virtues; by whoſe favour not only the Dii Adſcriptitii, but all the other Gods beſides, were advanced to heaven, and honoured with the utmoſt veneration. You ſee ſome vices among them (for they too had altars dedicated to them), which like ſhades, increaſe the luſtre of the Virtues; whoſe brightneſs is doubled by the reflection of the colours. To both of them there are adjoining ſome Gods, either favouring or oppoſing them. I ſhall ſay ſomething briefly of them according to my deſign.

CHAP. I.

SECT. I. *The* VIRTUES, *and* GOOD DEITIES.

THE ancients not only worſhipped the ſeveral ſpecies of Virtues, but alſo Virtue herſelf, as a Goddeſs. Therefore firſt of her, and then of the others.

Sect. II. Virtue *and* Honour.

VIRTUE derives her name from *vir*, becauſe virtue is the moſt manly ornament. [a] She was eſteemed a Goddeſs, [b] and worſhipped in the habit of an elderly matron ſitting upon a ſquare ſtone. [c] M. Marcellus dedicated a temple to her; and placed another near it, that was dedicated to Honour: the temple of Virtue was the paſſage to the temple of Honour; by which was ſignified, that by virtue alone true honour is attained. The prieſts ſacrificed to Honour with bare heads, and we uſually uncover our heads when we ſee honourable and worthy men; and ſince honour itſelf is valuable and eſtimable, it is no wonder if ſuch reſpect is ſhewn in celebrating its ſacrifices.

Sect. III. Faith.

FIDES had a temple at Rome near the Capitol, which [d] Numa Pompilus (as it is ſaid) firſt conſecrated to her. [e] Her ſacrifices were performed without ſlaughter, or bloodſhed. The heads and hands of the prieſts were covered with a white cloth when they ſacrificed; becauſe faith ought to be cloſe and ſecret. Virgil calls her [f] *Cana Fides*, either from the candour of the mind from whence fidelity proceeds, or becauſe Faith is chiefly obſerved by aged perſons. The ſymbol of this Goddeſs was a white dog; which is a faithful creature. [g] Another ſymbol of her was two hands joined, or two young ladies ſhaking hands. For [h] by giving the right-hand, they engaged their faith for their future friendſhip.

Sect

a Ciceronis Quæſt. Tuſc. 2. b Auguſt. 4. de Civitate Dei, c. 19.
c Liv. l. 2. d Cicero de Officiis. e Dion. Halicarn. l. 2.
f Servius in Æneid. 1. and 8. g Statius, Thebaid. 1.
h Dextra data fidem futuræ amicitiæ ſancibant. Liv. l. 21.

Sect. IV. Hope.

HOPE had a temple at Rome in the herb-market, which was unfortunately burnt down with lightning. [i] Giraldus ſays, that he hath ſeen her effigy in a golden coin of the emperor Adrain. She was deſcribed in the form of a woman ſtanding; her left-hand lightly held up the ſkirts of her garments; ſhe leaned on her elbow, and in her right-hand held a plate, on which was placed a ciberium (a ſort of cup), ſhaped like a flower, with this inſcription, *SPES P. R. The Hope of the people of Rome.* We have already related in what manner Hope was left and preſerved in the bottom of Pandora's box.

Sect. V. Justice.

JUSTICE was deſcribed like a virgin, with a piercing ſtedfaſt eye, a ſevere brow, her aſpect awful, noble, and venerable. Amongſt the Egyptians, Alexander ſays, that ſhe has no head; and that her left-hand was ſtretched forth and open. The Greeks called her *Aſtræa*, as we ſaid before.

Sect. VI. Piety.

PIETY had a chapel dedicated to her at Rome, by Atilius, the duumvir, in the place where that woman lived who fed her mother in priſon, with the milk of her breaſts. The ſtory is this: [k] "The mother was puniſhed with impriſonment; "her daughter, who was an ordinary woman, "then gave ſuck; ſhe came to the priſon frequent-"ly, and the gaoler always ſearched her to ſee that "ſhe carried no food to her mother: at laſt ſhe was "found giving ſuck to her mother with her breaſts. "This extraordinary piety of the daughter gained

i Syntagm. l. 1. k Plin. Hiſt. Nat. l. 7. c. 36.

" the mother's freedom; and they both were after-
" wards maintained at the public charge while
" they lived, and the place was conſecrated to the
" Goddeſs Piety." There is a like example in the [l] Grecian hiſtory, of a woman, who by her breaſts nouriſhed Symon her aged father, who was impriſoned, and ſupported him with her own milk.

Sect. VII. Mercy.

THE Athenians erected an altar to *Miſericordia*, Mercy; [m] where was firſt eſtabliſhed an aſylum, a place of common refuge to the miſerable and unfortunate: it was not lawful to force any one from thence. When Hercules died, [n] his kindred feared ſome miſchief from thoſe whom he had afflicted; wherefore they erected an aſylum, or temple of mercy, at Athens.

Sect. VIII. Clemency.

NOTHING memorable occurs concerning the Goddeſs Clemency, unleſs that there was a temple erected to *Clementia Cæſaris, the Clemency of Cæſar*, as we read in Plutarch [o].

Sect. IX. Chastity.

TWO temples at Rome were dedicated to Chaſtity; the one to *Pudicitia Patricia*, which ſtood in the ox-market; and the other to *Pudicia Plebeia*, built by Virginia the daughter of Aulus: for when ſhe, who was born of a patrician family, [p] had married a plebeian, the noble ladies were mightily incenſed, and baniſhed her from their ſacrifices; and would not ſuffer her to enter into the temple of Pudicitia, into which Senatorian families were only permitted entrance. A quarrel aroſe hereupon among the women, and a great breach was

l Valerius Maximus, lib. 3. Serv. in Æn. 8. o In Vita Cæſaris. m Pauſan. in Attic. p Liv. l. 10

was made between them: hereupon Virginia ſtrove by ſome extraordinary action to blot out the diſgrace which ſhe had received; and therefore ſhe built a chapel in the long ſtreet where ſhe lived, and adorned it with an altar, to which he invited the plebeian matrons; and complaining to them that the ladies of quality had uſed her ſo barbarouſly, "I dedicate," ſays ſhe "this altar to Pudi-"citia Plebeia; and I deſire of you that you will "as much adore Chaſtity as the men do Honour; "that this altar may be followed by purer and more "chaſte votaries than the altar of Pudicitia Pa-"tricia, if it be poſſible." Both theſe altars were reverenced almoſt with the ſame rites, and no matron but of approved chaſtity, and who had been but once married, had leave to ſacrifice here. It is beſides ſaid in hiſtory, that the women who were contented with one marriage, were uſually rewarded with [q] a crown of chaſtity.

Sect. X. Truth.

TRUTH, the mother of virtue, [r] is painted in garments as white as ſnow; her looks are ſerene, pleaſant, courteous, cheerful, and yet modeſt; ſhe is the pledge of all honeſty, the bulwark of honour, and the light and joy of human ſociety. [s] She is commonly accounted the daughter of Time and Saturn; becauſe Truth is diſcovered in the courſe of time: but Democritus feigns that ſhe lies hid in the bottom of a well.

Sect. XI. Mens.

GOOD Senſe, or Underſtanding, (*Mens*), was made a Goddeſs by the Romans, [t] that they

q Corona Pudicitiæ. Val. Max. l. 2. de Inſtitut.
r Philoſt. in Heroic. & Amp.
s Plut. in Quæſt
t Aug. l. 2. c. 21.

might obtain a ſound mind. [u] An altar was built to her in the Capitol, by M. Æmilius. [v] The prætor Atillus vowed to build a chapel to her; which he performed, when he was upon that account created duumvir.

Sect. XII. Concord.

WE ſhall find by [x] the concurrent teſtimony of author's that the Goddeſs Concordia had many altars at ſeveral times dedicated to her; eſpecially, ſhe was worſhipped by the ancient Romans. Her image held a bowl in her right-hand and a horn of plenty, or a ſceptre, from which fruit ſeemed to ſprout forth, in her left. [y] The ſymbol of her was two right-hands joined together, and a pomegranate.

Sect. XIII. Peace.

PAX was honoured heretofore at Athens with an altar, [z] as Plutarch tells us. At Rome ſhe had a moſt magnificent temple in the Forum, begun by Claudius, and finiſhed by Veſpaſian, [a] which was afterward conſumed in a fire, under the emperor Commodus. She was deſcribed in the form of a matron holding forth ears of corn in her hands, and crowned with olives and laurel, or ſometimes roſes. Her particular ſymbol was a caduceus, a white ſtaff, borne by ambaſſadors when they go to treat of peace.

Sect. XIV. Health.

THE Goddeſs Salus was ſo much honoured by the Romans, that anciently ſeveral holidays were appointed in which they worſhipped her. There

---

u Cicero de Nat. Deorum. 2. v Liv. 22. & 7[illegible]
x Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib.
y Lil. Gyrald. Syntagm. 1. z Plut. in Cimon.
a Plut. in Herodot. l. 2.

[a] There was a gate at Rome called *Porta Salutaris* becauſe it was near to the temple of Salus. Her image was the figure of a woman ſitting on a throne, and holding a bowl in her right-hand. Near her altar ſtood a ſnake twining round it, and lifting up his head toward it. The *Augurium Salutis* was heretofore celebrated in the ſame place; which was intermitted for ſome time, and renewed again by Auguſtus. [c] It was a kind of divination by which they begged leave of the Gods that the people might pray for peace; as though it was unlawful to pray for it before they had leave. A day in every year was ſet apart for that purpoſe, upon which none of the Roman armies might either march or engage.

Sect. XV. Fidelity.

FIDELITY [d] ſays St. Auſtin, had her temple and her altar, and ſacrifices were performed to her. They repreſented her like a venerable matron ſitting upon a throne, holding [e] a white rod in her right-hand, and a great horn of plenty in her left.

Sect. XVI. Liberty.

AS the Romans were above all things careful of their liberty, eſpecially after the expulſion of the kings, when they ſet themſelves at liberty, [f] ſo they built a temple to liberty, among the number of their other Goddeſſes. And Cicero tells us, that Clodius conſecrated his houſe to her.

Sect. XVII. Money.

THE Romans invoked Pecunia as a Goddeſs, that they might be rich; and worſhip-

b Macrob. Saturn. 1. c. 1.
c Dion. l. 27. Aug. Politian. Maſcel. c. 12.
d Aug. de Civ. Dei, l. 4. c. 18. e Caduceus
f Lil. Gyrald. Synt.

ped the God *Æſculanus*, and his ſon *Argentinus*, that they might have plenty of braſs and ſilver. They eſteemed Æſculanus the father of Argentinus, becauſe braſs-money was uſed before ſilver. "And "I wonder," [g] ſays St. Auguſtine, "that Aurinus "was not made a God after Argentinus, becauſe "ſilver money was followed by gold." To this Goddeſs, Money, O how many apply their devotions to this day! what vows do they make, and at what altars do they importune, that they may fill their coffers! "If you have thoſe gods," [h] ſays Menander, "If you have ſilver and gold at home, "aſk whatever you pleaſe, you have it: the "very gods themſelves will be at your ſervice."

Sect. XVIII. Mirth.

LYCURGUS erected an image among the [i] Lacedæmonians to the God *Riſus*. The Theſſalonians, of the city Hypata, every year ſacrificed to him with great jollity.

Sect. XIX. *The* Good Genius.

THE God, [k] *Bonus Genius*, had a temple in the way that leads to the mountain Mænalus, as ſays Pauſanias. And at the end of the ſupper they offered a cup to him filled with wine and water; which was called, [l] *the grace cup*. Some ſay that the cup had more water than wine; others ſay the contrary.

CHAP.

---

g Miror autem quod Argentinus non genuit Aurinum, quia & aurea pecunia ſubſecuta eſt. Aug. de Civit. Dei, l. 4. c. 21.

h Hos Deos, Aurum & Argentum ſi domi habeas, quicquid voles roga, tibi omnia aderunt, ipſos habebis vel miniſtrantes Deos. Menander ap. Stob. or. de laude auri.

i Plut. in Lycurgo.

k Ἀγαθὸς Θεὸς.

l Ἀγαθὸς Δαίμων. Poculum Boni Genii.

CHAP. II.

SECT. I. *The* VICES *and* EVIL DEITIES

I CALL thoſe *evil Deities* which oppoſe our happineſs and many times do us miſchief. And firſt, of the vices to which temples have been conſecrated.

SECT. II. ENVY.

THAT Envy is a Goddeſs, appears by the confeſſion of Pallas, who owned that ſhe was aſſiſted by her to infect a young lady called *Aglauros* with her poiſon. Ovid deſcribes the [m] houſe where ſhe dwells in a very elegant verſe, and afterward gives a moſt beautiful deſcription of [n] Envy herſelf

SECT.

---

m " Protinus Invadiæ nigra ſqualentia tabo
" Tecta petit: domus in imis vallibus antri
" Abdita, ſole carens, nec ulli pervia vento;
" Triſtis, & ignavi pleniſſima frigoris, & quæ
" Igne vacet ſemper, caligine ſemper abundet." *Ov. Met. l. 2.*
Then ſtraight to Envy's cell ſhe bends her way,
Which all with putrid gore infected lay;
Deep in a gloomy cave's obſcure receſs,
No beams could e'er that horrid manſion bleſs;
No breeze e'er fann'd it; but about it roll'd
Eternal woes, and ever lazy cold:
No ſpark ſhone there, but everlaſting gloom
Impenetrably dark obſcur'd the room.

n " Pallor in ore ſedet, macies in corpore toto,
" Nuſquam recta acies, livent rubigine dentes,
" Pectora felle virent, lingua eſt ſuffuſa veneno,
" Riſus abeſt, niſi quem viſi movere dolores.
" Nec fruitur ſomno vigilantibus excita curis,
" Sed videt ingratas, intabeſcitque videndo
" Succeſſus hominum; carpitque & carpitur una,
" Suppliciumque ſuum eſt"———
A deadly paleneſs in her cheeks was ſeen,
Her meagre ſkeleton ſcarce cas'd with ſkin;

Her

Sect. III. Contumely *and* Impudence.

THE Vices Contumely and Impudence were both adorned as deities by the [o] Athenians; and particularly, it is ſaid, they were repreſented by a partridge; which is eſteemed a very impudent bird.

Sect. IV. Calumny.

THE ſame people erected an altar to Calumny. [p] Apelles painted her thus: [q] There ſits a man with great and open ears, inviting Calumny, with his hand held out, to come to him: and two women, Ignorance and Suſpicion, ſtand near him. Calumny breaks out in a fury; her countenance is comely and beautiful; her eyes ſparkle like fire, and her face is inflamed with anger; ſhe holds a lighted torch in her left-hand, and with her right twiſts a young man's neck, who holds up his hands in prayer to the gods. Before her goes Envy, pale and naſty: on her ſide are Fraud and Conſpiracy: behind her follows Repentance, clad in mourning, with her clothes torn; who turns her head backward, as if ſhe looked for truth, who comes ſlowly after.

Sect.

Her looks awry; and everlaſting ſcoul
Sits on her brows; her teeth deform'd and foul.
Her breaſt had gall, more than her breaſt could hold:
Beneath her tongue black clots of poiſon roll'd:
No ſmiles e'er ſmooth'd her furrow'd brows, but thoſe
Which riſe from common miſchiefs, plagues, and woes.
Her eyes, mere ſtrangers to the ſweets of ſleep,
Devouring ſpit for ever waking keep.
She ſees bleſs'd men with vaſt ſucceſſes crown'd,
Their joys diſtract her, and their glories wound:
She kills abroad, herſelf's conſum'd at home,
And her own crimes are her perpetual martyrdom.

o Pauſanias in Attic. Cic. de leg. 2. Theophraſtus de leg
p Idem apud Diogen.
q Lucian. lib. de non temere credendis calumniis.

Sect. V. Fraud.

FRAUD [r] was described with a human face and with a serpent's body: in the end of her tail was a scorpion's sting: she swims through the river Cocytus, and nothing appears above water but her head.

Sect. VI. Discord.

PETRONIUS Arbiter, where he treats of the civil war betwixt Pompey and Cæsar, has given a [s] beautiful description of the Goddess Discordia.

Sect. VII. Fury.

FURY is described sometimes chained; sometimes raging and revelling, with her chains broke: but [t] Virgil chooses to describe her bound

---

r Bocat. in Gen. Deor.

s " Intremuere tubæ, ac sciſſo Diſcordia crine
" Extulit ad ſuperos Stygium capit. Hujus in ore
" Concretus ſanguis contuſaque lumina flebant;
" Stabant ærata ſcabra rubigine dentes;
" Tabo lingua fluens, obſeſſa draconibus ora:
" Atque inter tota laceratum pectore veſtem,
" Sanguineam tremula quatiebat lampada dextra."
The trumpets ſound, and with a diſmal yell
Wild diſcord riſes from the vale of hell:
From her ſwell'd eyes there ran a briny flood,
And clotted gore upon her viſage ſtood:
Around her head ſerpentine elf-locks hung,
And ſtreams of blood flow'd from her ſable tongue:
Her tatter'd clothes her yellow ſkin betray,
(An emblem of the breaſt on which they lay),
And brandiſh'd flames her trembling hand obey.

t " ——Furor impius intus
" Sæva ſedens ſuper arma, & centum vinctus ahenis
" Poſt tergum nodis, fremit horridus ore cruento." Æn. 1.
——Within ſits impious War.
On curſed arms, bound with a thouſand chains,
And horrid, with a bloody mouth, complains.

in chains; although [u] Petronius deſcribes her at liberty, unbound.

Sect. VIII. Fame.

[v] PAUSANIAS and [x] Plutarch ſay that there were temples dedicated to Fame. [y] She is finely and delicately deſcribed by Virgil, in the fourth book of his Æneids.

---

u "————Furor, abruptis, ceu liber, habenis
" Sanguineum late tollit caput: oraque mille
" Vulneribus conſoſſa cruenta caſſide velat.
" Hæret detritus lævæ Mavortius umbo
" Innumerabilibus telis gravis, atque flagranti
" Stipite dextra minax terris incendia portat."
Diſorder'd Rage, from brazen fetters freed,
Aſcends to earth with an impetuous ſpeed:
Her wounded face a bloody helmet hides,
And her left arm a batter'd target guides:
Red brands of fire, ſupported in her right,
The impious world with flames and ruin fright.

v Pauſanias in Atticis. x Plut. in Camillo.

y " Fama, malum quo non aliud velocius ullum,
" Mobilitate viget, viresque acquirit eundo,
" Parva metu primo; mox ſeſe attollit in auras,
" Ingrediturque ſolo, & caput inter nubila condit.
" Illam Terra parens, ira irritata Deorum
" Extremam, ut perhibent, Cæo Enceladoque ſororem
" Progenuit, pedibus celerem & pernicibus alis:
" Monſtrum horrendum, ingens, cui quot ſunt corpore plumæ,
" Tot vigiles oculi ſubter, mirabile dictu!
" Tot linguæ, totidem ora ſonant, tot ſubrigit aures.
" Nocte volat cœli medio, terræque per umbram,
" Stridens nec dulci declinat lumina ſomno.
" Luce ſedet cuſtos aut ſummi culmine tecti,
" Turribus aut altis, & magnas territat urbes,
" Tam ficti pravique tenax, quam nuncia veri." Æn. 4.

Fame, the great ill, from ſmall beginnings grows,
Swift from the Firſt, and ev'ry moment brings
New vigour to her flight, new pinions to her wings.
Soon grows the pigmy to gigantic ſize;
Her feet on earth, her forehead in the ſkies.
Enrag'd againſt the Gods, revengeful Earth,
Produc'd her laſt of the Titanian birth.

Swift

FORTVNAE
FELICI
FORTVNAE
MANENTI

Sect. IX. Fortune.

"WHY was Fortune made a Goddeſs," ſays [z] St Auguſtine, "ſince ſhe comes to the "good and the bad without any judgment?" She is ſo blind, that without diſtinction ſhe runs to any body; and many times ſhe paſſes by thoſe that admire her, and ſticks to thoſe that deſpiſe her: ſo that [a] Juvenal had reaſon to ſpeak in the manner he does to her. Yet the temples that have been conſecrated to her, and the names which ſhe has had, are innumerable; the chief of them I will point out to you.

She was ſtyled *Aurea*, or *Regia Fortuna*: and [b] an image of her ſo ſtyled was uſually kept in the emperor's chamber; and when one died, it was removed to the palace of his ſucceſſor.

She was worſhipped in the Capitol under the

Swift is her walk, more ſwift her winged haſte;
A monſtrous phantom, horrible and vaſt:
As many plums as raiſe her lofty flight,
So many piercing eyes enlarge her ſight:
Millions of op'ning mouths to Fame belong,
And ev'ry mouth is furniſh'd with a tongue,
And round with liſt'ning ears the flying plague is hung.
She fills the peaceful univerſe with cries;
No ſlumbers ever cloſe her wakeful eyes:
By day from lofty tow'rs her head ſhe ſhews,
And ſpreads through trembling courts diſaſtrous news.
With court-informers haunts, and royal ſpies,
Things done relates, not done ſhe feigns, and mingles truth with lies.
Talk is her buſineſs, and her chief delight,
To tell of prodigies, and cauſe affright.

z Aug. de Civit. l. 1. c. 18.

a "Nullum numen abeſt ſi ſit prudentia; ſed te
"Nos facimus, Fortuna, Deam, cœloque locamus." Sat. 20.
Fortune is never worſhipp'd by the wiſe,
But ſhe, by fools ſet up, uſurps the ſkies.

b Spart. in Severo Gyr. Syntagm. 15.

[c] title of *Bona*; and in the Eſquilia under the title of *Mala*.

Servius Tullius had in his court a chapel dedicated to [d] *Fortuna Barbata*: ſhe was called *Brevis* or *Parvo*, in the ſame place.

She is alſo called *Cæca*, *blind*. Neither is ſhe only, ſays [e] Cicero, blind herſelf, but ſhe many times makes thoſe blind that enjoy her.

In ſome inſcriptions ſhe is called [f] *Conſervatrix*.

The prætor Q. Fulvius Flaccus, in Spain, when the laſt battle was fought with the Celtiberi, vowed a chapel to [g] *Fortuna Equeſtris*; becauſe he in the battle commanded the bridles to be taken off the horſes, that they might run upon the enemy with the greater force and violence, whereby he got the victory.

Fors Fortunea, or [h] *Fortis Fortuna*, was another of her names; and ſhe was worſhipped by thoſe who lived without any art or care at all.

She had a chapel near the temple of Venus, where ſhe was called [i] *Maſcula*, and [k] *Virilis Maſculina*.

She was called [l] *Muliebris*, becauſe the mother and the wife of Coriolanus ſaved the city of Rome. And when her image was conſecrated in their preſence, [m] it ſpoke theſe words twice, "*Ladies, you "have dedicated me as you ſhould do.*" [n] Yet it was not lawful for all matrons to touch this image, but for thoſe only who had not been married twice.

Mammoſa, either from her ſhape, or becauſe ſhe ſupplies us with plenty.

Servius Tullius dedicated a temple to *Fortuna Obſequens*, becauſe ſhe obeys the wiſhes of men.

The

---

c Plin. & Cic. d Plut. in Queſt. e De Amicitia.
f Ap. Gyr. Synt. 15. g Vide Livium, i. 41, 42.
h Conſule eundem Livium, l. 27. i Plutarch de Fort. Roman.
k Ovid. Faſtor. l. 4. l Dion. l. 8.
m Rite me, Matronæ, dedicaſtis. Auguſtin. l. 4. c. 19. Val. Max. l. 2. c. 8. n Serv. in 4 Æneid 8.

The ſame prince worſhipped her, and built her chapels, where ſhe was called by theſe following titles:

Primigenia, [o] becauſe both the city and the empire received their origin from her.

Privata, or [p] *Propria*: ſhe had a chapel in the court, which that prince uſed ſo familiarly, that ſhe was thought to go down through a little window into his houſe.

Her temple at Prænesſte, [q] from whence ſhe was called *Prænesſtina*, was more famous and notable than all the reſt, becauſe very true oracles were uttered there.

Domitian conſecrated a chapel to [r] *Fortuna Redux*.

In ancient inſcriptions ſhe is named [s] *Stata*.

To [t] *Virgo Fortuna* the little coats of the young girls were preſented.

Laſtly, ſhe was called [u] *Viſcata* or *Viſcoſa*, becauſe we are caught by her as birds are caught by bird-lime; in which ſenſe Seneca ſays, [v] *Kindneſſes are bird-lime*.

Sect. X. Fever.

FEBRIS (Fever) had her altars and temples in the palace. [x] She was worſhipped, that ſhe ſhould not hurt; and for the ſame reaſon they worſhipped all the other Gods and Goddeſſes of this kind.

Fear and *Paleneſs* were ſuppoſed to be Gods, [y] and worſhipped by Tullus Hoſtilius, [z] when in the battle

---

o Plutarch. p Ibid. q Liv. l. 52. Sueton. in Domit. c. 15.
r Mart. l. 8 s Apud Gyrald. t Arnobius 2. adverſus Gentes
u Plutarch. de Quæſt.
v Beneficia ſunt viſcoſa. Seneca de Beneficiis.
x Cic. 3. de Nat. & de Leg. 2. y Auguſtin. l. 4 c. 18.
z Liv. l. 1.

battle between the Romans and the Vejentes it was told him that the Albans had revolted, and the Romans grew afraid and pale; for in this doubtful conjuncture he vowed a temple to *Pallor* and *Pavor*.

The people of Gadara [a] made *Poverty* and *Art* Goddeſſes; becauſe the firſt whets the wit for the diſcovery of the other.

Neceſſity and *Violence* had their chapel upon the Acro-Corinthus, but it was a crime to enter into it.

M. Marcellinus dedicated a chapel to Tempeſtus, without the gate of Capena, after he had eſcaped a ſevere tempeſt in a voyage into the iſland of Sicily.

Sect. XI. Silence.

BOTH the Romans and Egyptains worſhipped the Gods and Goddeſſes of Silence. The Latins particularly worſhipped [b] Angeronia and Tacita whoſe image (they ſay) ſtood upon the altar of the Goddeſs Volupia, with its mouth tied up and ſealed: [c] becauſe they who endure their cares with ſilence and patience, do by that means procure to themſelves the greateſt pleaſure.

The Egyptains worſhipped Harpocratis as the God of ſilence, [d] after the death of Oſiris. He was the ſon of Iſis. They offered the firſt-fruits of the lentils and pulſe to him. They conſecrated the tree Perſe to him, becauſe the leaves of it were ſhaped like a tongue, and the fruit like a heart. He was painted naked, and the figure of the boy crowned with an Egyptain mitre, which ended at the points as it were in two buds; he held in his left-hand a horn of plenty, whilſt a figure in his right-hand was upon his lip, thereby commanding ſilence.

And therefore I ſay no more; neither can I better

---

a Arrian apud Gyr. Syntagem. l. 4.
b Macrobius Sat. Plut. in Numo. Plin. l. 3. c Quód qui ſuos angores (unde Angeronia dicta eſt) æquo animo ferunt, perveniunt ad maximam voluptatem. d Epiph. 3. contra Hereſes.

ter be ſilent than when a God commands me to be ſo; how vain have I been, and troubleſome to you Palæophilus! I acknowledge my fault, and ſhall ſay no more for ſhame.

P. But I muſt not be ſilent; for, deareſt Sir, your extraordinary civility to me, as well as your great merit, commands me at all times to ſpeak and write of you with honour, and to expreſs my gratitude as much as I can that way, if I am not ſo able to do it another.

AN

INDEX

Referring to all the principal Matters contained in this Book.

A

ABEONA, or *Adeona*, was a guardian Goddeſs to grown perſons Page 287
Abſyrtus torn to pieces by his ſiſter Medea 302
Achelous turns himſelf into a ſerpent, then into a bull; in which ſhape he is conquered by Hercules 299
Acheron, one of the infernal rivers 246
Achilles, his birth, 325. And education, *ibid.* Invulnerable, ſave only in the foot 326. Hid by his mother to prevent his going to Troy, and diſcovered by Ulyſſes, *ibid.* Kills Hector, and is himſelf killed by Paris 327
Acdialia, one of the titles of Venus 112
Aconitum, wolf-bane, grew firſt out of the vomit of Cerberus 297
Actæon, turned into a deer by Diana, and torn in pieces by his own dogs 208
Adonis, Venus's gallant, killed by a boar, and by Venus turned into the flower anemone 126
Adraſtœa, the ſame with *Nemeſis*, one of the Goddeſſes of Juſtice 194
Adſcriptitii Dii, Gods of the lower rank and dignity 7
Æacus, one of the infernal judges 259

Ædepol, an oath used both by men and women 309
Ægeon, one of the giants. 262
Ægeus drowns himself in the sea, which from him was afterwards called the *Ægean Sea* 303
Ægis, Jupiter's shield, described 13
Ægina debauched by Jupiter in the shape of fire 15
Aello, one of the Harpies 268
Æolus, the Gods of the winds. 163
Æsculapius, his birth, education, and wonderful skill in physic; restores the dead to life, 314. Jupiter, on Pluto's complaint, kills him with thunder. 315
He is worshipped as a God, *ibid.* His children 316
Æsculanus, one of the Gods of wealth 344
Æson, the father of Jason, when very old and decrepid, restored to youth by Medea 302
Æta, the father of Medea, and king of Colchis *ibid.*
Æthra, the wife of Atlas 321
Ætnæus, one of the titles of Vulcan 157
Agamemnon chosen general against Troy; at his return murdered by his wife Clytemnestra 309
Aganippæ and *Aganippides*, the common names of the Muses, 190. Nymphs of Phœbus 222
Agenoria, a guardian Goddess to adult persons 286
Agelastus and *Agesilaus* names of Pluto 249
Aglaia one of the Graces 125
Agræus, one of the names of Aristæus 205
Ajax kills himself; his blood is turned into violets 328
Aius Locutine, a tutelar God to adult persons 288
Albion, a giant killed by Hercules 298
Alcides, one of the names of Hercules 293
Alcithoe turned into a bat 70
Alcmena deceived by Jupiter, who transformed himself into the shape of her husband Amphytrion 15
Alecto, one of the Furies 256
Alectryon turned into a cock 82
Almus and *Alumnus*, titles of Jupiter, 23. *Alma* and *Altrix*, titles of Ceres 181
Alocus, one of the giants that warred against heaven 262
Alpheus attempts Diana, but is disappointed 208
Amalthea's horn described 13, 299

Amazons,

Amazons, military women, deſcribed, 305. Subdued by Hercules, 296. And by Theſeus 305
Ambarvalia, ſacrifices offered to Ceres 185
Ambroſia, one of the daughters of Atlas 321
Amica, 110. *Aphrodite*, 109. *Aphroditis*, 112, *Anadyomene*, ibid. *Apaturia*, *Armata*, *Aſtarte*, Names and titles of Venus 110
Ammon or *Hammon*, one of Jupiter's names 18
Amphion builds the walls of Thebes by the muſic of his harp, 324. This fable explained 325
Amphytrite, Neptune's wife 230
Andromeda delivered by Perſeus from a ſea monſter 311
Ancilia, holy ſhields kept in the temple of Mars 86
Angerona, a tutelar Goddeſs to adult perſons 288
Angeronia, one of the Goddeſſes of ſilence 352
Antæus, a giant overcome by Hercules 298
Anteros, one of the names of Cupid 123
Anteverta, *Poſtverta*, *Prorſa*, *Proſa*, or *Porrima*, a tutelar Goddeſs to women in labour 284
Anthia and *Argiva*, titles of Juno 90
Antiope debauched by Jupiter in the ſhape of a Satyr 15
Anubis, an Egyptain God with a dog's head 332
Aonides, the Muſes ſo called 189
Apaturia, a title of Venus, 110. Feſtivals ſolemnly kept in honour of Bacchus, called alſo *Ambroſia* and *Aſcolia* 67, 68
Apis, a god worſhipped by the Egyptains under the ſhape of an ox, 331. A deſcription of him 335
Apollo, his image deſcribed, 29. His parentage, 30 Place of birth, and admirable endowments, 31. His memorable actions, *ibid.* What was meant by the fable of Apollo 41
Arachne turned into a ſpider by Minerva 102
Ares, Mars ſo called by the Greeks 79
Areopagus, Mars's hill, ſo called, becauſe Mars was there tried for inceſt and murder, 79. Capital crimes always tried there *ibid.*
Areopagitæ, judges of the greateſt integrity *ibid.*
Arethuſa, one of Diana's Nymphs courted by Alpheus, 223. Diſcovers to Ceres that Pluto carried away Proſerpine, 253. Is turned into a fountain, whoſe

whoſe water mixes with the ſtream of the river Alpheus in Sicily 223
Argiva, one of the names of Juno 90
Argonauts, Jaſon's companions, that went with him to fetch the golden fleece 301
Argentinus, one of the Gods of wealth 44
Argus, ſent by Juno to keep Io, 89. Is killed by Mercury; turned into a peacock by Juno
Ariadne, married to Theſeus, and afterwards to Bacchus, by whom ſhe was made a conſtellation 304
Arion, an admirable muſician, robbed and thrown into the ſea, 325. Carried ſafe to land on the back of a dolphin *ibid.*
Ariſtæus, one of the rural Gods 205
Armata, a title of Venus 110
Art worſhipped as a Goddeſs 352
Aſcalaphus turned into an owl 253
Aſcolio, games in honour of Bacchus 68
Aſteria carried away by Jupiter in the ſhape of an eagle 16
Aſterope, one of the daughters of Atlas 321
Aſtræa, the princeſs of Juſtice 193, 339
Atalanta and *Hippomenes*, two unfortunate lovers, their hiſtory, 119. Are both turned into lions 120
Athena, one of the names of Minerva 99
Athamas murders his own ſon Learchus 236
Atlas ſuſtains the heavens on his ſhoulders, 320. Is relieved by Hercules, who holds them for him, 299 His parentage, *ibid.* His children, 321. Is turned into a mountain by Perſeus, *ibid.* The meaning of this fable *ibid.*
Atreus kills and feeds upon his own child 266
Atropos, one of the Fates 255
Atys, *Attes*, or *Attines*, a favourite of Cybele, emaſculates himſelf 175
Atys, the ſon of Crœſus, born dumb, and reſtored to his ſpeech by a fright *ibid.*
Avernus, a lake on the borders of hell 244
Averruneus, a tutelar God to adult perſons 288
Augeas, his ſtable contains three thouſand oxen, and yet cleanſed in one day by Hercules 296
Aviſtuper, one of the titles of Priapus 204

Aurea, a title of Fortune 349
Aurora, her diſcription, 133. Her deſcent, *ibid.* Carries Cephalus and Tithonus into heaven 134
Autolycus, a moſt notorious thief 214

B

BAAL, *Beel*, *Beelphegor*, *Beelzebub*, *Belzemen*, *Belus*, names of Jupiter 19
Babylon, the walls of it, one of the ſeven wonders of the world 46
Bacchus deſcribed, 57. His birth, 58. His names, 63. His exploits, 64. The ſeveral ſacrifices offered to him, 66. The hiſtorical meaning of the fable of Bacchus, 70. The moral ſenſe of it 73
Bacchanalia, feſtivals in honour of Bacchus 69
Bacchæ, prieſteſſes of Bacchus, 66. Nymphs of Bacchus 223
Barbata, one of the titles of Venus, 110. And one of the titles of Fortuna 350
Baſſarides, Nymphs of Bacchus 223
Battus, turned by Mercury into a ſtone, called *Indix* 56
Belides, fifty daughters of Danaus, who all except one killed their huſbands on the wedding night, 265. The puniſhment they ſuffer for it in hell *ibid.*
Bellerophon, his parentage and chaſtity, 312. Expoſed for it to many dangers, which he eſcapes from, 313. Catches Pegaſus; on his back deſtroys the Chimæra, for which king Jobates gives him his daughter in marriage, *ibid.* This ſucceſs makes him inſolent, for which Jupiter ſtrikes him with madneſs, in which miſerable condition he dies *ibid.*
Bellerophon's Letters, thoſe which any man carries to his own prejudice *ibid.*
Bellerus, king of Corinth, killed by Bellerophon 312
Bellica, a pillar before the temple of Bellona, over which the herald throws a ſpear when he proclaims war 78
Bellona, the Goddeſs of war, 77. Her offices *ibid.*
Belus, king of Aſſyria, the firſt who worſhipped an idol, 3. One of the names of Jupiter 19
Beneficium, worſhipped by the Ethiopians 289
Berecynthia Mater, one of the titles of Cybele 171
Bergion, a giant ſlain by Hercules 298

Biblis falls in love with her brother Caunus, 50
Dies for grief, and is turned into a fountain *ibid.*
Biceps and *Bifrons*, two names of Janus 148
Biformus, *Brifæus*, *Bromius*, *Bimeter*, *Bimator*, and *Bugenes*, names of Bacchus 61
Boar of Erymanthia, tamed by Hercules 297
Bolina, a Nymph, drowns herſelf, but is afterwards made immortal 34
Bona Dea, one of the titles of Cybele, 172. And of Fortuna 351
Bonus Dæmon, one of the titles of Priapus 205
Briareus, one of the giants that warred againſt heaven 262
Brevis, one of the titles of Fortune 350
Brimo and *Bubaſtis*, names of Hecate or Diana 212, 213
Britomartis made a Goddeſs 213
Brontaios, one of Jupiter's titles 25
Bruma, one of the names of Bacchus 68
Brumalia, feſtivals in honour of Bacchus *ibid.*
Bubona a Deity preſiding over oxen 226
Bull of a prodigious ſize and fierceneſs, tamed by Hercules 296
Bulla, a golden ornament worn about the necks of the Roman youth 277
Bunæa, one of Juno's names 90
Buſiris, a cruel tyrant, that offered human ſacrifices to his father Neptune, killed by Hercules, and ſacrificed to Neptune 298

C

CABIRI, prieſts of Cybele 177
Caballinus Fons, the Muſes ſpring 312
Cacus, the ſon of Vulcan, 159. Proves a moſt notorious robber, and is killed by Hercules 299
Cadmus baniſhed, 17. Builds the city of Thebes; invents the greateſt part of the Greek alphabet; ſows the teeth of a dragon in the ground, from whence armed men ſpring up; marries Hermione; both he and ſhe are turned into ſerpents, *ibid.*
The meaning of this fable *ibid.*
Caduceus, Mercury's wand, deſcribed 54
Cæca, one of the titles of Fortuna 350
Cæculus, a robber, Vulcan's ſon 159

Cænis, a woman that turned herſelf into a man 234
Calendaris, *Caprotina*, *Citheronia*, *Curis*, *Curitis*, and *Cinxia*, names and titles of Juno 90, 91, 92
Caliſta, debauched by Jupiter in the ſhape of Diana, 15
Turned into a bear, and makes a conſtellation 16
Calliope, one of the Muſes 187
Calumny worſhipped as a Goddeſs 346
Cambyſes puniſhed for wounding Apis with a ſword 336
Camillus, *Caſmillus*, or *Cadimillus*, one of the names of Mercury 52
Camilli and *Camillæ*, all boys and girls under age ſo called *ibid.*
Cammœna, a tutelar Goddeſs to infants 287
Canephoria, ſacrifices offered to Bacchus 67
Canes, a name of the Furies 256
Canopus, an Egyptain God, who fights with Ignis, the God of the Chaldeans, and vanquiſhes him 236
Cantharus, Silenus's jug, deſcribed 201
Capitolinus, a title of Jupiter 19
Cardua, an houſehold Goddeſs 274
Carmenta (one of them), the ſame with Themis, 192
Another, a famous propheteſs of Rome *ibid.*
Carna, or *Carnea*, a tutelar Goddeſs to new-born infants 286
Caſſiope or *Caſſiopeia*, made a conſtellation 312
Caſtalides, the Muſes ſo called 190
Caſtor and *Pollux*, twins, their birth, 306. Their actions, 307. Share immortality between them, 308
Are made the conſtellations Gemini *ibid.*
Catius, a tutelar God to adult perſons 288
Celæno, one of the Harpies, 268; and one of the daughters of Atlas 321
Celeſtial Gods, thoſe of the higheſt dignity, 6. Celeſtial Nymphs 221
Centaurs, half men and half horſes, 267. Overcome by Theſeus 304
Centipeda, one of the titles of Jupiter 23
Cephalus, carried by Aurora into heaven, 134. Marries Procris, *ibid.* Kills her unawares *ibid.*
Ceraunius, one of the titles of Jupiter 21
Cerberus, a deſcription of him, 247. Conquered and brought up from hell by Hercules 297

Ceres, her image deſcribed, 177. The uſeful arts ſhe taught men 179
Chalcea, feſtivals in honour of Vulcan 157
Charities, the three Graces, their deſcent, 125. A deſcription of them *ibid.*
Charybdis, a ravenous woman turned into a gulf, 240. The meaning of this fable 241
Charon, the ferryman of hell, a deſcription of him, 245. His office *ibid.*
Chaſtity worſhipped as a Goddeſs 340
Chimæra, a ſtrange monſter, deſcribed, 269. Killed by *Bellerophon*, 270, and 310. The meaning of the fable of the Chimæra *ibid.*
Chione contemns Diana's beauty, and is therefore ſhot through the tongue 214
Chloris married to Zephyrus 218
Chiron, the Centaur, his parentage, excellently ſkilled in phyſic, 316. Teaches this art to Æſculapius, 317. Appointed tutor to Achilles, *ibid.* Wounded by one of Hercules's arrows, *ibid.* Tranſlated into the heavens, and made the conſtellation Sagittarius *ibid.*
Circe, a very famous ſorcereſs, baniſhed for poiſoning her huſband, 48. Falls in love with Glaucus, and turns her rival Scylla into a ſea-monſter, 49. Turns the companions of Ulyſſes into beaſts, and reſtores them again to their former ſhapes, *ibid.* The meaning of this fable *ibid.*
Cithærides, or *Cytheriades*, the Muſes ſo called 189
Claucina, one of the names of Venus 111
Claviger, one of the titles of Janus 49
Clauſius, or *Cluſius*, one of the names of Janus 152
Clemency worſhipped as a Goddeſs 340
Clio, one of the Muſes 187
Clitie turned into a ſun-flower 35
Clotho, one the Fates 256
Clowns of Lycia turned into frogs by Latona for muddying the water while ſhe was drinking 132, 133
Clytemneſtra kills her huſband Agamemnon, and is killed by her ſon Oreſtes 309
Clytoris deflowered by Jupiter in the ſhape of an ant 15
Cocytus, one of the infernal rivers 246

Collina, the Goddeſs of the hills 226
Coloſſus of Rhodes, one of the ſeven wonders of the world, deſcribed 45
Compitalitii, *Compitalitia*, or *Compitalia*, games in honour of the Lares, or houſehold Gods 277
Complices Dii, houſehold Gods 275
Concord worſhipped as a Goddeſs 342
Conſentes Dii, ſuperior Gods, 6. alſo the houſehold Gods 275
Conſervator, one of Jupiter's titles 25
Conſervatrix, one of the titles of Fortune 351
Conſus, one of the names of Neptune, to whoſe honour games were ſolemnized called, *Conſualia*, 231. Alſo a tutelar Goddeſs to adult perſons 288
Contumely worſhipped as a Goddeſs 346
Coronis, one of the daughters of Atlas 321
Cortina, the ſame with the tripos in the temple of Apollo at Delphis 39
Cronia, feſtivals in honour of Saturn 143
Cuna and *Carmenta*, tutelar Goddeſſes to new-born infants 235
Cupid, his deſcent, 123. Two different Cupids mentioned by the poets, *ibid.* His mighty power, though a boy *ibid.*
Curetes, *Corybantes* and *Cabiri*, prieſts of Cybele 176-77
Cuſtos, one of the titles of Jupiter 19
Cybele, a deſcription of her image, 169. Her names, 170 Her ſacrifices, 175. Her prieſts 176
Cyclops, the ſervants of Vulcan, 158. Deſtroyed by Apollo 32
Cyllenius, or *Cyllius*, one of the names of Mercury 56
Cynthius, one of Apollo's titles 36
Cypariſſus, a very beautiful youth turned into a cypreſs tree 33, 200
Cypris, *Cypria*, *Cyprogenia*, *Cytheris*, *Cytheria*, and *Calva*, names of Venus 111
Cyrus's palace, one of the ſeven wonders of the world 46

D.

DÆDALUS, a famous artificer, an account of his inventions, 50. Is ſhut up in the labyrinth, but flies out of it with artificial wings *ibid.*

Dæmon Bonus, *Dithyrambus*, *Dionyſius*, *Dionyſus*, names of Bacchus 61, 62
Dæmon Bonus, one of the titles of Priapus 205
Danae, corrupted by Jupiter in the form of a golden ſhower, 14, 311. Afterwards married to king Pilumnus *ibid.*
Danaides, fifty daughters of Danaus periſhed in hell for killing their huſbands on the wedding night 265
Daphne turned into a laurel 33
Dea Syria, one of the titles of Venus 110
Death worſhipped as a Goddeſs, its deſcription 258
Decima, one of the Fates 256
Denianira, the wife of Hercules, occaſions his death 300
Delius, *Delphicus*, *Delphinæus*, *Didymæus*, names of Apollo 37
Delos, at firſt a woman, then a floating iſland, afterwards a fixed one, called alſo *Ortygia* 130
Deucalion, king of Theſſaly, reſtores the race of mankind deſtroyed by a deluge, 319, 320. The meaning of this fable 320
Deverra, a tutelar Goddeſs to breeding women 283
Diana, her image deſcribed, 207. The ſame with the moon, 209. Her temple at Epheſus, one of the ſeven wonders of the world, 45. One of the nuptial Goddeſſes 281
Diana Lucina, a tutelar Goddeſs to women in labour 284
Diana Taurica, a Goddeſs to whom men and women were offered in ſacrifice 309
Dictynna, one of the names of Diana 213
Dies and *Dieſpiter*, names of Jupiter 22
Dii majorum Gentium, the ſuperior Deities 6
Dii minorum Gentium, the ſubordinate Deities, 7, 274
Dii Indigetes, and *Adſcriptitii*, Gods that once were men 7, 291
Dii Funerum, the Gods preſiding over the dead 290
Dindymene and *Dindyme*, names of Cybele, 171
Diomedes, a tyrant of Thrace, ſubdued by Hercules, and given for food to his horſes 296
Dionyſius or *Dionyſus*, names of Bacchus 62
Dionyſia, feſtivals in honour of Bacchus 69
Diræ, the names of the Furies 256
Dis, one of the names of Pluto 249

Diſcord worſhipped as a Goddeſs 347
Dodona's grove 20
Dodonæus, a name of Jupiter *ibid.*
Dolius, a name of Mercury 56
Domiduca, one of the titles of Juno 92
Domiducus and *Domitius*, two of the nuptial Gods 281
Domina, or *Deſpoina*, one of the titles of Proſerpine 251
Doris, a ſea nymph 222
Dreams, by what paſſage falſe ones, and by what ways true ones, are conveyed to men 259
Druids, prieſts among the Gauls 221
Dryades, Nymphs of the woods *ibid.*

E.

ECHO debauched by Pan, 198. Pines away for love of Narciſſus 224
Educa, or *Eduſa*, a tutelar Goddeſs to new-born infants 286
Egeria, one of Juno's titles, 72. Alſo a tutelar Goddeſs to women in labour 284
Electra, one of the daughters of Atlas 321
Elicius, a name of Jupiter 20
Eleus, *Eleleus*, *Eleutherius*, names of Bacchus 62, 63
Eloides, Nymphs of Bacchus 223
Eleuſinia, one of the names of Ceres, 183. *Majora* ſacrifices to Ceres; *Minora* to Proſerpina *ibid.*
Elyſian fields deſcribed 272
Empuſæ, the Gorgons, a deſcription of them 269
Endymion, a gallant to the moon 211
Envy worſhipped as a Goddeſs 345
Enyalius, one of the titles of Mars 81
Ephialtes, one of the Giants that warred againſt heaven 263
Epilenæa, ſacrifices offered to Bacchus 67
Epiſtrophia, a name of Venus 113
Equeſtris, one of the titles of Fortune 352
Erato, one of the Muſes 188
Ergatis, one of the names of Minerva 102
Erichthoneus, *Erichtheus*, or *Erichthonicus*, the ſon of Vulcan 156
Eriſichthon puniſhed with perpetual hunger, ſo that he devours his own fleſh 183
Erinnys, a common name to the Furies 257

Eros, one of the names of Cupid 123
Erycina, a name of Venus 111
Eteocles and *Polynices*, brothers who bore such mutual hatred, that they killed each other, 272. They are put on the same funeral pile to be burnt, and the flame divides *ibid.*
Evibus, *Evehus*, *Evan*, and *Euchius*, names of Bacchus 62
Eumenides, the names of the Furies 256
Euphrosyne, one of the Graces 125
Europa carried away by Jupiter in the shape of a white bull 16
Euryale, one of the Gorgons 268
Euterpe, or *Euterpia*, one of the Muses 188

F.

FABARIÆ Calendæ, the first day of June 286
Fabulinus, a tutelar Goddess to infants *ibid.*
Faith worshipped as a Goddess 338
Fame worshipped as a Goddess 348
Fascelis, a title of Diana Taurica 310
Fascinum, one of the names of Priapus 205
Fates, a description of the three, 254. Their descent, 255. Their names and offices *ibid.*
Fauns, the same as *Satyrs*, rural Gods 203
Faunus, or *Fatuellus*, the husband of Fauna or Fatuella; both were skilled in prophecy 203
Fauna and *Fatua*, names of Cybele 172
Fear worshipped as a Goddess 351
Fever worshipped as a Goddess *ibid.*
Februus, one of the names of Pluto 249
Februa, sacrifices offered to appease the ghost of departed friends, *ibid.* Also one of the nuptial Goddesses 283
Februalis, *Februala*, *Februa*, *Februla*, and *Fluonia*, names and titles of Juno 92
Ferculus, one of the household Gods 274
Feretrius, a name of Jupiter 20
Feronia, a Goddess of the woods 218
Ferula, the walking-staff of Silenus 201
Fessonia, a tutelar Goddess to adult persons 287
Fidelity worshipped as a Goddess 343
Flamen Pomonalis, a priest that serves Pomona only 219

Flora, the Goddeſs of flowers, deſcribed, 217. One of the Goddeſſes of corn 227
Florales, or *Floralia*, feaſts in honour of her 217
Florida, one of Juno's titles 90
Flaviales, Nymphs of the rivers 222
Fornax, one of the Goddeſſes of corn 228
Fortune, worſhipped as a Goddeſs 349
Fors, *Fortuna*, or *Fortis Fortuna*, names of Fortune, 349, 350
Fraud worſhipped as a Goddeſs 347
Fulgens and *Fulminator*, names of Jupiter 21, 25
Funeral Deities 290
Furies, a deſcription of the three, 256. Their deſcent, *ibid.* Why three in number, *ibid.* The office of them, 257. What is meant by the fable of the Furies *ibid.*
Fury worſhipped as a Goddeſs 347

G.

GALANTHIS turned into a weaſel 298
Galaxia, the milky way in the heavens; why ſo called 293
Galli, the prieſts of Cybele, their mad behaviour, 171. The reaſon of their name, and the offices they were employed in 174 *et ſeq.*
Ganymede carried from mount Ida to heaven by Jupiter in the ſhape of an eagle 16
Gates, in the palace of Somnus; one of ivory, through which falſe dreams paſs; the other of horn, through which true viſions come 259
Gemini, one of the conſtellations of heaven, the ſame with Caſtor and Pollux 308
Genitor, *Gragos*, and *Grapſios*, names of Jupiter 21
Genii, the guardian angels of men, 278. Sometimes the ſame with the Lares, *ibid.* or with the Dæmons. *ibid.* Their images, 279. Sacrifices and the offerings to them, *ibid.* Bonus Genius worſhipped as a God 280
Genius, one of the names of Priapus 205
Genial Day, the birth-day; *Genial Bed*, the marriage-bed; *Genial Life*, a life of ſenſuality and pleaſure 278
Geryon, a monſter with three bodies, 267. Overcome by Hercules 297
Giants endeavoured to depoſe Jupiter, but are deſtroyed by him 261

Glaucopis, one of the titles of Minerva 103
Glaucus, a fiſherman, made a ſea God 236
Gnoſſis, one of the names of Ariadne 304
Golden age deſcribed by Virgil and Ovid 140, 141
Golden fleece, a deſcription of it 301
Gorgons, the names and deſcription of them 268, 269
Graces, three ſiſters, their deſcent, 125. A deſcription of them *ibid.*
Grace-cup filled with wine and water, and drank off to the Bonus Genius 344
Gradivus, one of the titles of Mars 80
Greek letters, by whom invented 17

H.

HADES, one of the names of Pluto 249
Hæres, Martia, a tutelar Goddeſs to adult perſons 288
Halcyone, one of the daughters of Atlas 321
Hamadryades, Nymphs of the woods 221
Harpocrates, the God of Silence 352
Harpies, their names, and a deſcription of them 268
Health worſhipped as a Goddeſs 342
Hebe, the Goddeſs of Youth, her birth and office, 88. Diſgraces herſelf by an unlucky fall, and is turned out of her office *ibid.*
Hecate, why Diana was called by this name 210, 211
Helena, the moſt beautiful virgin in the world, runs away with Paris, 121. After his death marries his brother Deiphobus, 122. She betrays him to Menelaus, and ſo becomes reconciled to him *ibid.*
Helicon, the Muſes mount 312
Heliconides, or *Heliconiades*, the Muſes ſo called 189
Hell deſcribed 243
Helle drowned in that ſea which from her is ſince called the *Helleſpont* 301
Helleſpontiacus, one of the titles of Priapus 295
Herata, ſacrifices offered to Juno 90
Hercules, his birth, 292. His names, 293. His labours, 296. His death 300
Hercule, Hercle, Hercules, an oath taken only by men, whereas women uſed the oath *Ædepol* 308, 309
Hermæ, ſtatues of Mercury ſet up for the direction of paſſengers and travellers 56

Hermaphroditus and *Salmaſis*, made into one perſon, called an *Hermaphrodite* 55
Hermathenæ, images uſed among the Romans 57
Hermes, one of Mercury's names 56
Hermione, the daughter of Mars and Venus, 81. Promiſed to Oreſtes, but married to Pyrrhus 309
Heſione, the daughter of King Laomedon, delivered from a ſea-monſter by Hercules 299
Heſper, *Heſperus*, or *Heſperugo*, the brother of Atlas turned into an evening ſtar 323
Heſperides, the three daughters of Heſperus, *ibid.* In their garden golden apples grew, over which a dragon kept watch. Hercules deſtroys the dragon, and takes away the fruit *ibid.*
Hind with brazen feet and golden horns, hunted and caught by Hercules 296
Hippius and *Hippodromus*, names of Neptune 231
Hippocampi, ſea-horſes that drew Neptune's chariot, deſcribed *ibid.*
Hippocrene, the Muſes fountain 312
Hippocrenides, the Muſes ſo called 190
Hippolytus, the ſon of Theſeus, of exemplary chaſtity, is killed by a fall from his chariot, and reſtored to life by Æſculapius 305, 306
Hippolyte, Queen of the Amazons, her army defeated by Hercules 296
Hippomene and *Atalanta*, two lovers, their misfortunes, 119. Are both turned into lions 120
Hippona, a Goddeſs preſiding over horſes and ſtables 226
Hipponus, the name of Bellerophon 312
Hippotades, one of the names of Æolus 164
Hipſyphile, Queen of Lemnos, has twins by Jaſon, and is forſaken by him 301
Hircus, the reputed father of Orion 330
Homogynus, a name to Jupiter 21
Honorius, a tutelar God to adult perſons 288
Honour worſhipped as a God 338
Hope found at the bottom of Pandora's box, 158, 317. Worſhipped as a Goddeſs 339
Hoploſmia, one of Juno's titles 92
Horta, or *Hora*, a tutelar Goddeſs to adult perſons 287
Hortenſis, one of the titles of Venus 111

Horus,

Horus, one of the names of the ſun 44
Hoſtilina, one of the Goddeſſes of corn 227
Hours, their deſcent, and how they are employed 44
Hyacinthus killed by Apollo with a quoit 32
Hyades, ſeven of Atlas's daughters 321
Hyas, the ſon of Atlas devoured by a lion 323
Hydra killed by Hercules 295
Hygiæa, or *Sanitas*, Health, the daughter of Æſculapius 316
Hylas, a great favourite of Hercules 299
Hymenæus, the God of marriage 122

I.

IACCHUS, one of the names of Bacchus 63
Janus, his image deſcribed, 147, 148. His names and actions, 148. In all ſacrifices, prayers are firſt offered to him, 151. His temple open in time of war, but ſhut in time of peace, 152. The meaning of the fable of Janus 154
Janus, a tutelar God to new-born infants 285
Jani, a place at Rome where uſurers and ſtockjobbers uſed to meet 148
Janitor, one of the titles of Janus 150
Ianthe, the wife of Iphis 334
Jaſo, the daughter of Æſculapius 316
Jaſon, his birth, 300. Makes an expedition to fetch the golden fleece, 301. Debauches the Queen of Lemnos, *ibid.* Gains the fleece by the aſſiſtance of Medea, whom he therefore marries, 302. but afterwards hates and forſakes her *ibid.*
Icarus flies with artificial wings, 50. The ſun melts the wax of them ſo that he falls into the ſea, and is drowned *ibid.*
Idæa Mater, one of Cebele's names 174
Idæi Dactyli, prieſts of Cybele 177
Idalia, one of Venus's names 112
Idolatry, whence it had its riſe, 2. In what place it was firſt exerciſed 3
Idolater, who was the firſt *ibid.*
Imperator, a name of Jupiter 21
Impudence worſhipped as a Goddeſs 346
Inachis, a name of Io or Iſis 334
Indigetes Dii, Gods of an inferior rank and dignity 7

Ino, one of the ſea Goddeſſes 236
Intercidona, a tutelar Goddeſs to breeding women 283
Interduca, one of Juno's titles 92
Inuus and *Incubus*, names of Pan 195
Io, Jupiter's intrigue with her, 88. She is turned into a cow, *ibid.* After her death worſhipped by the Egyptians, and called *Iſis* 333
Iolaus, an old man reſtored to his youth again 296
Iole, Hercules falls in love with her 300
Iphiclus, the ſon of Amphitryo and Alcmena 292
Iphigenia is carried to be ſacrificed to Diana Taurica; but is ſpared, and made her prieſteſs 310
Iphis, a beautiful virgin, turned into a man, and marries Ianthe 334
Iris, the ſervant of Juno, her parentage and offices, 86. Never ſent but to promote ſtrife and diſſention 87
Iringes, the daughter of Pan 198
Iſis, a Goddeſs worſhipped by the Egyptians, called alſo *Io* 332, 333
Judges of hell, their names and characters 259, 260
Juga, one of Juno's titles 93
Jugatinus, one of the nuptial Gods 281
Juno violated by Jupiter in the ſhape of a crow, 14. Her image deſcribed, 85. Her birth and parentage, 86. Where born, *ibid.* Her children, 87. Her ſeveral names, 90. Jealouſy her notorious fault, 88. The ſignification of the fable of Juno 94
Juno Inferna, a name of Proſerpina 251
Juno Lucina, a tutelar Goddeſs to women in labour 284
Juno Cinxia, *Perfecta*, or *Adulta*, one of the nuptial Goddeſſes 281, 282
Junones, the guardian angels of women 280
Junonius, one of the titles of Janus 150
Jupiter, many of them, and of different parentage, 12. The moſt famous the ſon of Saturn, *ibid.* A deſcription of his image, 10. Where born, and by whom educated, 12. His war with the Giants, 13. His ſhameful debaucheries, 14. His ſeveral names, 18. His ſtatue at Olympia one of the ſeven wonders of the world, 46. The ſignification of the fable of Jupiter 26
Jupiter Secundus, a name of Neptune 250
Jupiter Tertius, *Infernus Stygius*, a name of Pluto *ibid.*

Jupiter Perfectus, seu Adultus, one of the nuptial Gods 281
Justice worshipped as a Goddess 339
Juventus, or *Juventas*, a tutelar Goddess to youths 286
Ixion attempts to ravish Juno, and begets the Centaurs. His punishment in hell 264

L.

LABYRINTH made by Dædalus 49
Lachesis, one of the Fates 255
Lacinia, *Lucina*, and *Lucilia*, titles of Juno, 93. A tutelar Goddess to women in labour 284
Lactuca and *Lactucina*, one of the Goddesses of corn 227
Lamiæ, Gorgons, a description of them 269
Laomedon, king of Troy, breaks the promise he made to Hercules, wherefore Hercules destroys Troy 299
Lapis, or *Lapideus*, titles of Jupiter 21
Lares, domestic Gods, their descent, 276. Worshipped in the roads or streets 277
Lararia, places where sacrifices were offered to the Lares *ibid.*
Lateranus, one of the household Gods 281
Latialis, a title of Jupiter 21
Latium and *Latini*, Italy and Italians so called 140
Latona, Jupiter falls in love with her, and has by her Apollo and Diana 129, 130
Laverna, the Goddess of thieves 288
Lautia, the name of such presents as are made to strangers 26
Learchus killed by his father Athamas 236
Leda abused by Jupiter in the shape of a swan, 15. Here intrigues with Jupiter, 306. The children she had by him, and the manner of their birth 307
Limoniades, Nymphs of the meadows and fields 222
Lenæus, *Liber Pater*, *Liber Lyæus*, *Lysius*, names of Bacchus 63
Læneus, the month of January so called 68
Lethe, a river of Hell described 273
Levana, a tutelar Goddess to new-born infants 285
Leucosia, one of the Sirens 237
Lencothea, the same with *Ino*, a sea Goddess 236
Leucothoe, turned into a tree bearing frankincense 235
Libera, one of the names of Proserpina 251

Liberty worſhipped as a Goddeſs 343
Libitina, the Goddeſs of funerals, 290. Alſo the grave itſelf *ibid.*
Libitinarii, officers that buried the dead 290
Ligæa, one of the Sirens 237
Limnades, Nymphs of the lakes and ponds 222
Linigera, a title of Iſis 334
Liſſa, by ſome accounted a fourth Fury 257
Lucetius, one of the titles of Jupiter 22
Lucifer, the morning ſtar 323
Lucina, one of the names of Diana, 213. A tutelar Goddeſs to women in labour 284
Luna, the ſame with *Diana*, 211. Why Diana was called by this name *ibid.*
Lupercus, one of the names of Pan 196
Luperci, Pan's prieſts *ibid.*
Lupercalia, Pan's ſacrifices *ibid.*
Lycaon, king of Arcadia, turned into a wolf by Jupiter for his monſtrous impiety 14
Lycian clowns turned into frogs by Latona for muddying the water whilſt ſhe was drinking 132, 133
Lycurgus cuts off his own legs 70
Lygdis, the father of Iphis 334

M.

MÆNADES, Bacchus's companions 61
Macham, the ſon of Æſculapius 316
Maia, one of the daughters of Atlas 321
Mala, one of the titles of Fortune 350
Mammoſa, one of the titles of Fortune 351
Manageneta, a tutelar Goddeſs to women in labour 284
Manes, the Genii, or guardians of mankind 280
Mantarna, one of the nuptial Goddeſſes 281
Maſcula, one of the titles of Fortune 350
Matura, one of the Goddeſſes of corn 227
Matuta, the ſame with *Leucothea* or *Ino*, one of the nuptial Goddeſſes 282
Marina, *Melanis*, *Melænis*, *Meretrix*, *Migonitis*, and *Murcia*, names of Venus 112, 113
Marine Nymphs, 222. *Marine* Gods 229
Mars, his image deſcribed, 76. His deſcent, 78. His ſeveral names, 79. The ſtory of his ſon Tereus, 83.

His

His adultery with Venus, 81. Sacrifices offered to him 85
Marſyas challenges Apollo in muſic, is overcome by him, and turned into a river 35
Martius, a title of Jupiter 22
Mavors, one of Mars's names 79
Mauſolus, his tomb, one of the ſeven wonders of the world, deſcribed 45
Medea, a wonderful ſorcereſs, the wife of Jaſon, her exploits 302
Meditrina, a tutelar Goddeſs to adult perſons 287
Meditrinalia, ſacrifices offered to her *ibid.*
Meduſa, her hair changed into ſnakes, 101. Her head fixed on Minerva's ſhield, 96. One of the Gorgons 268
Megæra, one of the Furies 256
Mehercules, *Mehercule*, an oath only uſed by men 308
Meleager, his adventures 215
Meliæ, Nymphs of the fields 222
Melicerta made a ſea God 236
Meleius, one of the names of Hercules 297
Mellona, the Goddeſs of honey 228
Melpomene, one of the Muſes 188
Memnon killed by Achilles in a duel, 135. Turned into a fountain that once in a year flows with blood, *ibid.* His body turned into a bird *ibid.*
Memnonian, birds deſcribed *ibid.*
Memnon's ſtatue utters muſical ſounds *ibid.*
Mena, one of the nuptial Goddeſſes 282
Mentha, Pluto's miſtreſs, turned into mint 253
Mercury, his image deſcribed, 51. His parentage, *ibid.* His offices and qualities 52
Mercy worſhipped as a Goddeſs 340
Merope, one of the daughters of Atlas, married to Siſyphus 323
Metre, *Meſtra*, or *Meſtre*, the daughter of Eriſichtou, who could transform herſelf into any ſhape 234
Metroa, ſacrifices offered up to Cybele 272
Midas gives an unjuſt ſentence againſt Apollo, for which his ears are turned into thoſe of an aſs, 33. His covetouſneſs proves his ruin 65
Milky-way in the heavens, how made 293

Mimallones, attendants on Bacchus 61
Minerva, a deſcription of her image, 96. Why ſhe carries Meduſa the Gorgon's head on her ſhield, *ibid.* The baſiliſk ſacred to her, *ibid.* Why (tho' the Goddeſs of war, yet) crowned with olive, 97. Her contention with Neptune about naming Athens, *ibid.* Her birth, *ibid.* Her ſeveral names, 98. The meaning of the fable of Minerva 104
Minos, one of the infernal judges 259
Minotaur deſcribed, 50. Overcome by Theſeus 303
Minuſcularii Dii, Gods of an inferior rank and dignity 7
Minutii Dii, Gods of the loweſt order and rank 8
Mirth worſhipped as a Goddeſs 344
Miſcellanei Dii, Gods of the loweſt rank and degree 8
Mithra, one of the names of the ſun 44
Momus cenſures and ſnarls at the actions of all the Gods 165
Moneta, one of Juno's titles 93
Money worſhipped as a Goddeſs 343
Moſes, by ſome thought to be meant by Bacchus 70
Morpheus the ſervant of Somnus, he brings to people their dreams 259
Mors, a deſcription of her 258
Morta, one of the Fates 256
Mulciber, or *Mulcifer*, a name of Vulcan 156
Murcia, a tutelar Goddeſs to adult perſons 287
Muſcarius, one of the titles of Jupiter 22
Muſes, their birth and character, 186. Their names 187
Muſica, one of the titles of Minerva 103
Mutenus, one of the nuptial Gods 282
Myrrha commits abomination with her father, and is turned into a tree 115

N.

NAIADES, prieſteſſes of Bacchus 66
Naiades and *Naides* Nymphs of the fountains 222
Napææ, Nymphs of the groves and valleys *ibid.*
Narciſſus falls in love with his own picture, 225. Pines away, and is turned into a daffodil 226
Naſcio, or *Natio*, a tutelar Goddeſs to new-born infants 285
Nebrodes, one of the names of Bacchus 70
Neceſſity worſhipped as a Goddeſs 352

Nemæan lion killed by Hercules 295
Nemeſis, one of the Goddeſſes of juſtice, 193. Violated by Jupiter in the ſhape of a gooſe *ibid.*
Neptune, his image deſcribed, 229. His deſcent, 230 Marries Amphitrite, *ibid.* His remarkable actions, 231. His children 232
Nereus, a ſea God, 236. A famous prophet *ibid.*
Nereides and *Nerinæ*, ſea Nymphs 222
Nerio or *Nerione*, the wife of Mars 79
Neſſus, the Centaur, killed by Hercules 300
Nicephorus, one of Jupiter's titles 23
Night, the ancienteſt of all the Gods 258
Nimrod, the ſame with *Bacchus* 70
Ninus, king of Aſſyria, the firſt idolater 3
Niobe ruined by her pride and ſelf conceit, 130. Is ſtupified with grief for the loſs of all her children, and turned into a ſtone 131
Niſeus, one of Bacchus's names 64
Niſus turned into a ſpar-hawk 240
Nixii Dii, tutelar Gods to women in labour 285
Nodoſus, one of the Gods of corn 227
Nomius, one of the names of Apollo, 30, 37. As alſo of Ariſtæus 205
Nona, one of the Fates 256
Novenſiles Dii, Gods brought to Rome by the Sabines 8
Nox, the ancienteſt of all the Gods 258
Nubigenæ, the Centaurs ſo called 267
Numera, a tutelar Goddeſs to adult perſons 287
Nundina, a tutelar Goddeſs to new born infants 286
Nuptialis, one of Juno's titles 93
Nyctilius, one of the names of Bacchus 64
Nyctymene, for committing inceſt with her father, turned into an owl 114
Nymphagetes, one of the names of Neptune 222
Nymphs, celeſtial, terreſtrial, and marine 221

O

OBSEQUENS, one of the titles of Fortune 351
Occator, the God of harrowing 226
Oceanus, one of the ſea Gods 235
Oceantides, or *Oceaniæ*, ſea Nymphs 222
Ocypete, one of the Harpies 268

Oedipus

Oedipus kills his father, and marries his own mother; falls diſtracted, and tears out his own eyes 271
Olympius, *Opitulus*, *Opitulator*, names and titles of Jupiter 23
Ompbale, queen of Lydia, makes Hercules ſit among the maids and ſpin 300
Opertus, one of the names of Pluto 173
Opertum, the place where Cybele's ſacrifices called *Opertanea* were offered up *ibid.*
Opifer, one of the titles of Apollo 31
Opigena, one of Juno's titles 93
Opis, one of the names of Diana, 213. A tutelar Goddeſs to new-born infants 285
Ops, one of the names of Cybele 170
Orbona, a tutelar Goddeſs to adult perſons 287
Orcus, or *Ouragus*, names of Pluto 249
Oreades and *Oreſtiades*, Nymphs of the hills 222
Oreſtes kills his mother Clytemneſtra and her gallant Ægiſthus, 309. And afterwards Pyrrhus, for marrying his ſweetheart Hermione *ibid.*
Orgya, feaſts in honour of Bacchus, 69. Alſo ſacrifices to Cybele 174
Orion, his ſtrange birth, 331. Killed for his arrogance by a ſcorpion, and made a conſtellation *ibid.*
Orpheus, his parentage, his amazing ſkill in muſic, 324; whereby he overcomes the Sirens, 238; and brings Eurydice his wife from hell, but loſes her again, 324. Reſolves never to marry, for which he is torn in pieces by the Mænades, *ibid.* His harp made a conſtellation, *ibid.* Meaning of this fable 325
Ortygia, why the iſland Delos was called by that name 130
Oſcilla, ſmall images of Bacchus hung on trees while his feſtivals were ſolemnizing 68
Oſcophoria, ſacrifices to Bacchus 67
Oſiris king of the Argives, his parentage, 332. Quits his kingdom and travels into Egypt, where he marries Io, *ibid.* Killed by his brother Typhon, and is tranſlated among the Gods, *ibid.* By many thought to be the ſame with Bacchus 65
Oſſilago, a tutelar Goddeſs to new-born infants 286
Othus, one of the Giants that warred againſt heaven 263

P.

PÆAN, Phœbus, Pythius, names of Apollo 8
Pactolus, a river whoſe ſand is golden 366
Palæmon, one of the ſea Gods, 236. The ſame with *Melicerta* *ibid.*
Paleneſs. Pallor, worſhipped as a God 351, 352
Pales, the Goddeſs of ſhepherds 216
Palilia, or *Parila*, ſacrifices offered up to Pales, *ibid.*
Pallas, one of the names of Minerva 99
Palladium, an image of Minerva that fell from heaven *ibid.*
Pallantias, one of the names of Aurora 134
Pan, the chief of the rural Gods, 195. His deſcent, 196 The deſcription of his image, *ibid.* The meaning of the fable of Pan, 197. His actions and inventions *ibid.*
Panic Fears, what they are, and whence ſo called 197
Pandora, the firſt of women-kind, made by Vulcan 157 Her box, *ibid.* The miſchiefs that came from thence on Mankind 317
Pantheon, its deſcription 1
Papbia, a title of Venus 113
Parcæ, why the Fates ſo called 255
Paris, his deſcent and birth, 120. Determines who is the moſt beautiful of Juno, Minerva, and Venus, 121 Runs away with Helena, the faireſt woman that ever was, who had been betrothed to Menelaus, *ibid.* This occaſions the war between the Greeks and Trojans, which concludes in the deſtruction of Troy, after which Paris was killed by Philoctetes 122
Parnaſſides, the Muſes ſo called 189
Parthenos, Parthenia, Perfecta, Populania, Populona, and *Pronuba*, names and titles of Juno 93, 94
Parthenope, one of the Sirens 237
Parcunda, or *Percunda*, one of the nuptial Goddeſſes 282
Paſiphæ falls in love with a bull, and brings forth the Minotaur, 49. The meaning of this fable *ibid.*
Paſithea, one of Cybele's names 171
Paſithoe, one of the daughters of Atlas, turned into a ſtar 322
Patelina, one of the Goddeſſes of corn 227
Patellarii Dii, Gods of the lower order and rank 8

Patulcius, or *Patulacius*, one of the names of Janus 152
Paventia, a tutelar Goddeſs of infants 286
Pavor worſhipped as a God 352
Peace worſhipped as a Goddeſs 342
Pegaſus, the Muſes horſe, his birth and deſcription, 312. Is caught and rode upon by Bellerophon, 313. Is placed in heaven among the ſtars 313
Pegaſides, the Muſes ſo called 190
Pelias, his daughters pull him to pieces 302
Pellonia, a tutelar Goddeſs to adult perſons 287
Penates, houſehold Gods, 274. Three ranks of them 275
Penates ſometimes ſimply taken for an houſe 276
Deſcription of their images *ibid.*
Penelope, the wife of Ulyſſes, a moſt remarkable example of chaſtity 330
Pantheus torn to pieces by his mother and ſiſters 69
Perſa, a tree dedicated to Harpocrates the God of Silence 352
Perſeus, his deſcent, 310. Receives preſents from the Gods, 311. Saves Andromeda from the ſea-monſter, and marries her, *ibid.* Conquers the Gorgons, ſtrikes off Meduſa's head, and therewith turns Atlas into a rock. At length he, Andromeda, and his mother Caſſiopeia, are made conſtellations 312
Periclimenus, one that could transform himſelf into any ſhape, 234. Killed by Hercules in the ſhape of a fly *ibid.*
Peſſinuntia, a Goddeſs whoſe image was only a ſhapeleſs ſtone, 113. One of the names of Cybele 174
Phædra ſolicits her ſon Hippolytus to wickedneſs, but in vain 305
Phaeton, the ſon of Sol, obtains leave to drive the chariot of the ſun for one day, 47. Overthrows it, and thereby ſets on fire the heavens and the earth 48
Is by Jupiter ſtruck dead for it by thunder into the river Po, *ibid.* His ſiſters turned into poplar-trees, *ibid.* The meaning of this fable *ibid.*
Phalli, images ſet up in honour of Bacchus 72
Phallus, one of the names of Priapus 205
Phallica, feaſts in honour of Bacchus 72
Phanæus, one of Apollo's names 36
Philammon, a famous lutaniſt 214

Phlegethon, or *Periphlegethon*, one of the infernal rivers 247.
Phlegyas burns the temple of Apollo, and is remarkably punished for it in hell 264.
Phoreus, or *Phoreys*, one of Neptune's sons 232
Phosphorus, the morning star 323
Ficeus Puer, the title of Harpocrates the God of Silence 353.
Picumnus, a rural God 227
Pierides, or *Pieria*, the Muses so called 189.
Piety worshipped as a Goddess 339
Pilumnus one of the Gods of corn, 228. A tutelar God of breeding women 283
Perithous, the intimate friend to Theseus, torn to pieces by Cerberus 304
Pistor, *Pluvius*, *Prædator*, names of Jupiter 23, 24
Plebeii Dii, Gods of the lowest order 8
Pleiades, seven daughters of Atlas, 322. Why they had this name *ibid.*
Pleione, the wife of Atlas 321
Plexaris, one of the daughters of Atlas *ibid.*
Pluto, the king of hell, described, 248. Steals away Proserpine, 248, 252. His several names, 249 His office and power 250
Plutus, the God of riches, described 251.
Podolirius, the son of Æsculapius 316.
Fœna, accounted a Deity by the Ethopians 289
Pollux and *Castor*, twins, their birth, 306. Their actions, 307. They share immortality between them, and are made the constellation Gemini 308
Polyhymnia, *Polymnia*, or *Polymneia*, one of the Muses 188
Polynices and *Eteocles*, two brothers who killed each other, 272. An instance of their irreconcileable hatred *ibid.*
Polyphemus, the son of Neptune, a great robber 160
Polyxena marries Achilles, and after his death is sacrificed to appease his ghost 327.
Pomona, the Goddess of fruits, 219. Courted and married by Vertumnus 220
Pontia, one of the titles of Venus 112

Porta

Porta Libitina, a gate at Rome through which funerals paſſed 290
Porthmeus and *Portitor*, names of Charon 245
Portumnus, one of the ſea Gods, the ſame with *Palæmon* 236
Poſeidon, one of Neptune's names 230
Potamides, Nymphs of the rivers 222
Potina, a tutelar Goddeſs to new-born infants 285
Poverty worſhipped as a Goddeſs 352
Præneſtina, one of Fortune's titles 231
Præſtites, the ſame with *Genii*, the guardian-angels of mankind 280
Priapus, the God of the gardens, a deſcription of his image, 204. His birth and deformity, *ibid.* One of the nuptial Gods 282
Primiginea and *Privata*, names and titles of Fortune 351
Procris, married to Cephalus, 134. Killed by him by an accident *ibid.*
Prometheus makes a man of clay, and animates him with fire ſtolen from heaven, 317. Jupiter puniſhes him remarkably for his theft, 318. Freed from his puniſhment by Hercules, 319. The meaning of this fable *ibid.*
Propætides, the firſt proſtitutes, turned into ſtones 115
Propria, a name of Fortune 351
Propylæa, one of the names of Hecate or Diana 212
Proſa, *Prorſa*, *Porrima*, *Poſtverta*, or *Anteverta*, a tutelar Goddeſs to women in labour 284
Proſerpina, one of the Goddeſſes of corn, 227. Her deſcent, 251. How carried away by Pluto, 252. Is ſought for all over the world with lighted torches by her mother Ceres, 253. Who obtains from Jupiter that Proſerpina ſhall be ſix months with Pluto, and the other ſix with her in the heavens, *ibid.* The meaning of this fable 254
Proteus, the ſon of Neptune, one that could tranſform himſelf into any ſhape 233
Plutatitii Dii, Gods of an inferior rank and order 7
Pygmalion falls in love with an ivory ſtatue, which, when turned into a woman, he marries 115, 116
Pylades and *Oreſtes*, moſt intimate friends 309
Pylotos, one of the titles of Minerva 103

Pyramids

Pyramids of Egypt, one of the ſeven wonders of the world 46
Pyramus and *Thiſbe*, the moſt unfortunate lovers, their deaths 116—119
Pyrrha, the wife of Deucalion 319
Pyrrhus killed by Oreſtes for marrying Hermione 309
Pytho, one of the Daughters of Atlas 321

Q

QUADRIFRONS, a name ſometimes given to Janus 149—150
Quies, a tutelar Goddeſs to adult perſons 287
Quietus, one of the names of Pluto 250
Quirinus, a title of Jupiter, 24; and of Mars, 80; and alſo of Romulus *ibid.*

R

RATIONES Libitinæ, an account of the dead, not unlike our weekly bill, or bill of mortality 290
Rectus, one of Bacchus's titles 64
Redux, one of the titles of Fortune 351
Regia, a title of Fortune 349
Regina, a title of Juno 94
Rex, *Regnator*, titles of Jupiter 24
Rhadamanthus, one of the infernal judges 259
Rhamnuſia, the ſame with *Nemeſis*, one of the Goddeſſes of juſtice 194
Rhea, one of the names of Cybele 171
Ridens, one of the titles of Venus 111
Robigus, one of the Gods of corn 227
Rumina, one of the tutelar Goddeſſes to new-born infants 285
Ruminus, one of Jupiter's titles 23
Runcina, a Goddeſs of gardening 226
Rural Gods and Goddeſſes 195
Ruſina, one of the rural Deities 226

S.

SABAZIA, myſterious rites in the ſolemnities of Proſerpina 252
Salacia, one of Neptune's wives 230
Salii, prieſts of Mars 81
Saliſubſulus, one of Mars's titles 80
Salmoneus imitates Jupiter's thunder, for which he undergoes a ſevere puniſhment in hell 264, 265

Salus,

Salus, Health, worſhipped as a Goddeſs 342
Sanitas, or *Hygiæa* the daughter of Æſculapius 316
Sator and *Sarritor*, rural Gods 227
Satyrs, the ſame with Sileni, the prieſts of Bacchus 66
A deſcription of the Satyrs 202
Saturn, his image deſcribed, 138. His family and actions, *ibid.* Devours all his male children, *ibid.* Taken priſoner by Titan, but ſet at liberty by Jupiter, 139. Afterwards, for his ingratitude, depoſed by Jupiter, and flies into Italy, *ibid.* The firſt that reduced the Satyrs to civil ſociety, 140. Sacrifices offered to him, 142, 143. The hiſtorical meaning of the fable of Saturn, 144. The philoſophical meaning of it 147
Saturnalia, feſtivals in honour of Saturn 142
Scoteia, a title of Venus 112
Scylla, the daughter of Phorcus, courted by Glaucus, and turned by Circe, her rival, into a rock, 239, 240. Into a ſea-monſter 49
Scylla, the daughter of Niſus, ruins her country by cutting off her father's purple lock of hair, 240. And is turned into a lark *ibid.*
Scylla and *Charybdis*, the meaning of that fable 241
Securis, why the ſpear was ſo named 80
Sei and *Segetia*, Goddeſſes of corn 226
Selecti Dii, the Supreme Gods 6
Semele deſtroyed by Jupiter's embraces 59, 60
Semanes Dii, Gods of the loweſt order and rank 8
Senſes or *Mens*, worſhipped as a Goddeſs 341
Sentia, a tutelar Goddeſs to infants 288
Serapis, or *Sorapis*, an Egyptian God, the ſame with Apis, 333. Where, and in what manner worſhipped 334
Servator, *Soter*, *Stator*, *Stabilitor*, names and titles of Jupiter 23, 24
Silence, the God and Goddeſſes of it worſhipped by the Romans 352
Silenus, Bacchus's companion, deſcribed 201
Sirens, ſea-monſters, a deſcription of them, 237. Overcome by Orpheus, and turned into ſtones, 238 The explication of this fable of the Sirens 241

Siſyphus,

Sisyphus, how punished in hell for his notorious robberies 256
Socigena, one of Juno's titles 93
Sol, one of Apollo's names 36
Somnus, the God of sleep, described 259, 260
Sphinx propounds a riddle, which Oedipus resolves, 270. Destroys herself *ibid.*
Spolia Opima, those spoils which, in battle, one General takes from another 20, 21
Stato, or *Statua Mater*, a tutelar Goddess to adult persons 288
Stata, one of the titles of Fortune 351
Statanus, or *Statilinus*, a tutelar Goddess to infants 286
Stellio turned into an evet or newt 183
Stercutus, *Stercutius*, *Sterculius*, or *Sterquilius*, a rural God, who first taught how to improve ground by dunging it 227
Stercutius, one of the names of Saturn 141
Stheno, one of the Gorgons 268
Sthenobœa endeavours to entice Bellerophon to adultery, but is rejected, 313. and therefore kills herself *ibid.*
Stimula and *Strenua*, tutelar Goddesses to adult persons 287
Stymphalides, birds that feed on human flesh, destroyed by Hercules 296
Styx, one of the infernal rivers 246
Suada, one of the nuptial Goddesses 281
Suculæ, the daughters of Atlas called also *Hyades* 323
Summanus, a name of Pluto 250
Sun, why called *Sol* in Latin, 43; and by the Persians *Mithra*, *ibid.* By the Egyptians named *Horus*, 44. His descent, 43. His amours 44
Sylvanus, one of the Gods of the woods 200
Synthesis, a cloak worn only by gentlemen 143
Syrens. See *Sirens*.
Syrynx flies from Pan, and is turned into a bundle of reeds 198

T

TACITA, one of the Goddesses of Silence 352
Tantalus kills and dresses his own son Pelops, 266. His punishment for it in hell, *ibid.* The meaning of this fable 267

Tauriceps Tauriformis, names of Bacchus 61
Taygete, one of the daughters of Atlas 321
Telchines, prieſts of Cybele 176
Telegonus, the ſon of Ulyſſes by Penelope *ibid.*
Telethuſa, the mother of Iphis 334
Tempeſtas worſhipped as a Goddeſs 252
Tereus marries Progne, and falls in love with her ſiſter Philomela. 83. Debauches her on the road, and to prevent diſcovery cuts out her tongue, *ibid.* She informs Progne of his villany by needle work, *ibid.* Progne, to revenge this injury, dreſſes Itys, and makes his father Tereus feed on him for ſupper, 84. Progne is hereupon turned into a ſwallow, Philomela into a nightingale, Terrus into a whoopoo, and Itys into a pheaſant 85
Terminus, one of the rural Gods, 206. A deſcription of his image, 207. His ſacrifices called *Terminalia* *ibid.*
Terpſichore, one of the Muſes 188
Terreſtrial Gods and Goddeſſes, their names 137
Terreſtrial Nymphs 221
Thalia, one of the Graces, 125. Alſo one of the Muſes 188
Theodamas killed by Hercules 299
Theſeus, his parentage, 303. His intimate friendſhip with Pirithous, 304. Goes to hell, and returns ſafe from thence, *ibid.* His other adventures, 305, 306
Theſmophoria, ſacrifices offered to Ceres 184
Thiſbe and *Pyramus*, two moſt unfortunate lovers, their ſtory 116
Thydes, Bacchus's companions, 60. His nymphs 223
Thyas, king of Taurica Cherſoneſus, killed by his ſubjects 310
Thyonæus and *Triumphus*, names of Bacchus 64
Tigellus, *Tonans*, *Tonitrualis*, *Trioculus*, and *Triophthalmus*, names and titles given to Jupiter 23, 25
Tireſias, how he came to loſe his ſight, 100. He is amply made amends for that loſs by receiving the gift of prophecy *ibid.*
Tiſiphone, one of the Furies 256
Titans make war on Jupitur, and are ſubdued 263

Tithonus,

Tithonus marries Aurora, obtains immortality, but growing extremely weak and decrepid, is at laſt turned into a graſshopper 134, 135
Tityus, one of the Giants that warred againſt heaven 263
Trieterica, ſacrifices to Bacchus 67
Triformis, or *Tergemina*, titles of Diana 209
Triptolemus educated by Ceres, who every night covered him with fire, 181. Sent by her to teach men the uſe and improvement of corn 182
Tripos in Apollo's temple 39
Triton, Neptune's ſon, deſcribed 234, 235
Tritonia, one of the names of Minerva 101
Trivia, one of the names of Hecate or Diana 212
Troy, the walls of it built by the muſic of Apollo's harp, 32. Deſtroyed by Hercules 299
Truth worſhipped as a Goddeſs 341
Tutelina, or *Tutulina*, one of the Goddeſſes of corn 228
Tyche, one of the daughters of Atlas 321
Tyndaris, one of Helena's names 307
Tyndaridæ, the children of Tyndarus; Helena, Clytemneſtra, Caſtor, and Pollux *ibid*
Typhæus, or *Typhon*, one of the Giants that warred againſt heaven 261

V

VACUNA, a tutelar Goddeſs to adult perſons 287
Vagitanus, or *Vaticanus*, a tutelar God to new-born infants 185
Vallonia, the Goddeſs of the valleys 226
Vejovis, *Vejupiter*, *Vedias*, names given to Jupiter 25
Venetia, one of Neptune's wives 230
Venus, her image deſcribed, 107. Her deſcent, 109. And marriage, 110. Her ſeveral names, *ibid.* Her Actions, 114. Her companions, 122. One of the nuptial Goddeſſes, 281. An explanation of the fable of Venus 126
Vergiliæ, ſeven of the daughters of Atlas, called *Pleiades* 323
Verticordia, a title of Venus 114
Vertumnus courts and obtains Pomona, 219, 220. Can transform himſelf into any ſhape 233
Veſcii Dii, Gods of the loweſt rank and order 8

Veſper, or *Veſperugo*, the brother of Atlas, turned into the evening-ſtar 328
Veſta the Elder, the oldeſt of the Goddeſſes, 166, A deſcription of her image, 167. She is the ſame with the Earth. *ibid.*
Veſta the Younger, the ſame with the element Fire, *ibid.* Explanation of the fable of Veſta 160
Veſta, why round tables were ſo called 168
Veſtal Fire, how preſerved perpetually among the Romans 167
Vibilia, a tutelar Goddeſs to adult perſons 287
Vines firſt planted by Bacchus, 65. The art of pruning them firſt taught by an aſs *ibid.*
Violence worſhipped as a Goddeſs 352
Virginia, daughter of Aulus, dedicates an altar to Pudicitia Plebeia 341
Viriplaca, one of the Nuptial Goddeſſes 282
Virgo, one of the titles of Fortune 351
Virginenſis, one of the nuptial Goddeſſes 282
Virilis, one of the titles of Fortune 350
Virtue worſhipped as a Goddeſs 338
Viſcata, or *Viſcoſa*, one of the titles of Fortune 351
Vitula, a tutelar Goddeſs to adult perſons 287
Ulyſſes, his deſcent, his marriage with Penelope, 327. Preſerves himſelf from the Sirens, 238. His various adventures 328 *et ſeq.*
Underſtanding worſhipped as a Goddeſs 341
Unxia, one of the titles of Juno 94
Volumnus and *Volumna*, tutelar Deities to adult perſons 288
Volupia, a tutelar Goddeſs to adult perſons 287
Voluſia, one of the Goddeſſes of corn 227
Urania, one of the Muſes 189
Vulcan, a deſcription of him, 155. His birth and deſcent, 156. His employment *ibid.* Courts Minerva, but is rejected; marries Venus, who is falſe to his bed, *ibid.* Makes the firſt woman, who is called *Pandora*, 157. His children, 159. His ſervants, 158. The ſignification of the fable of Vulcan 161
Vulcania, feaſts celebrated in honour of Vulcan 157

W.

WALLS of Babylon one of the wonders of the world 46
Wonders of the World, ſeven particularly ſo called 45
Wiſe Men of Greece, their names and characters 40, 41

X.

XANTHUS, one of the horſes of Achilles, his deſcent. 268
Xenia, all preſents made to ſtrangers called ſo 26

Z.

ZAGREUS, one of the names of Bacchus 70
Zephyrus, his deſcent 268
Zeus, one of Jupiter's names 26

BIBLIOTHECA · BODLEIANA